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For the Register.

## A TRIBUTE TO THE MEMORY OF COL. HENRY PURKITT.

A good man has departed to the world of spirits. Why this almost universal manifestation of sympathy at the death of a private citizen? Why this general interest in the public press to chronicle the departure of one who, for several years, has been in the retirement of domestic life? Surely greater and wealthier men have died, and yet no mention, more than in the ordinary way, has been made of their departure. Because, says one Journal in this city, 'Uprightness and exactness were prominent attributes of his character, and universal charity and love for all mankind were sincerely exhibited in all his social intercourse. He had troops of friends, but we never heard that he had an enemy.' Because, says another Journal, 'In every public office he was diligent, faithful, and strictly upright—in all the duties of domestic life, exemplary. Of a generous and noble disposition, he was always ready to aid and sustain with his counsel and his substance, the depressed and unfortunate.' Because, said one of his aged friends, a few days since, 'He was a man of incorruptible integrity, of warm and generous affections, and of a kind, charitable, and benevolent spirit. He was a father to the fatherless, the widow's friend, and the encourager and helper of deserving young men struggling for subsistence.'

It is fitting, therefore, when such a man dies, that some notice should be taken of his life and character. This is due, if not to his fame, yet to the interest which all have in those 'who were born, and who have acted, as though they were born for their country and for mankind,' even though circumstances over which they had no control, may have operated to circumscribe the sphere of their influence. Besides, such portraitures serve as examples to the young, to encourage and stimulate them to virtuous deeds, as they journey on to manhood. And it is fitting also, that the Register should be the vehicle; since the subject of this notice was, at his decease, probably the oldest Unitarian layman in this country, and received the Register into his family, and read it with interest, from the issue of the first number to almost the last that was issued previous to his departure.

Let us, then, pass in review his early life, and endeavor, if we can, to discover the secret springs of his actions, and those influences which tended to form and develope a character of such general excellence, and so universally respected. After which, a brief view of his political and religious opinions, and the distinguishing traits of his character will close this article.

My object is not to eulogize the dead; but to exhibit a man whose will was truly receptive of good from the Lord, one who really lived the doctrines which he professed. I shall dwell upon his excellent character, therefore, for the sake of promoting our own improvement. I point to his example in order that it may be followed,—in order that we may call upon each other, and upon our young friends in particular, to follow in the steps of the upright man. My object is not to dwell upon the dire consequences of perverting the good and truth which we are endowed with faculties to receive, but to point to the beautiful character of the man who suffers himself to be under the divine guidance, and rejoices in the salvation to which he is called. We cannot but admire the upright man. Let us then strive to regulate our lives by Christian principles, and be what we admire! And as a further inducement, let us recollect that 'the end of that man is peace.' Here is encouragement for all,—here is consolation for the relatives and friends of the departed! 'The end of that man is peace'—everlasting peace—eternal repose, in the blissful mansions of his Heavenly Father.

Col. Henry Purkitt was born, in this city, March 18, 1755. His father was a German, who came to this country shortly before the birth of Henry. His parents were of gentle blood, enterprising, intelligent and religious. From them he received his earliest religious impressions. While he was blessed with their presence, he received from their lips and example those lessons of industry and sobriety, of duty and faithfulness, of goodness and truth which became germs in his mind, stored up for future use, to be developed and to operate through all his future life. Here, then, are those influences, working in secret and in silence, yet with power, to mould and mature his character. His intellectual education was greatly deficient, being only such as the public schools of that age could afford. This deficiency he felt and lamented through his whole life, and took care that his descendents should enjoy the inestimable blessing of which he himself had been deprived. He served a regular apprenticeship, during which time he acquired the respect and confidence of his master by his diligent and faithful attention to business. Such were his early impressions and habits, that there can be no doubt that their auspicious influence on his youthful mind contributed to the development of his subsequent character and fortunes. He walked erect in a way where many have fallen, and kept the treasure of his innocence in a state where the spoiler, in the form of pernicious example, so often assaults it with success. Fact unhappily demonstrates that the virtue of a youth, thrownupon his own resources in early life, is frequently put to the severest test, and often falls under the blighting influence by which it is assailed. Seductive example, perverted sentiment, and unhallowed passion, not unfrequently prove sources of imminent peril to inexperienced youth. In the instance of the subject of this notice, his earliest religious impressions must have formed the only important security against the evils incident to his situation. This is the only perceivable cause of that sobriety and self-restraint for which he was generally remarkable, although naturally possessing an ardent mind and somewhat excitable passions. His passions indeed, were said to have been so strong that he sometimes found it difficult to keep them under proper subjection. He gradually, however, acquired so complete a mastery over them, that during the latter years of his life, one would hardly believe he had ever possessed them. A generally good disposition, and early good principles in a young man entering upon life, are essential pledges of his safety and success. In the present instance, the natural vivacity of his mind, his exuberant spirits, his warm and generous affections were directed to objects that were laudable and safe; he was drawn to his daily duties by the pleasure which occupation afforded him, and placed the point of honor in acting well his part. His taste was manly and just; he did not miscall dissipation, enjoyment, nor revelry, mirth, nor ribaldry, wit. He early began to take counsel from prudence, and to send his thoughts into the future. He began betimes to ask himself for a reason of his conduct, to act by plan, and to look to the end. As a remarkable instance of this, it may be stated, that as soon as he was settled in business he married, and as soon as his circumstances allowed, he purchased, to use his own expression, 'a house in which to dwell, a pew in which to worship, and a tomb in which my body will one day lie buried.'

In early life he listened with solemnity to the injunction, to beware of the first step in the path of evil. He had a good comprehension of the hazard of a first deviation from the path of virtue. Such was this truly good man through all that period when the most durable impressions are received and the moral bias is generally contracted. Happily, he did not need the smart of guilt to make him virtuous, nor the regret of folly to make him wise. He seems to have been early initiated in that caution and self-distrust, which he used through life to inculcate. His example taught that 'we have but a slender hold of our virtues; they ought, therefore, to be cherished with care, and practiced with diligence.' Examples were not wanting to convince him, that he who holds parley with vice and dishonor, is sure to become their slave and victim. 'The heart is more than half corrupted,' says a good man, 'that does not burn with indignation at the slightest attempt to seduce it.'

His virtuous youth brought blessings to the whole remainder of his life. It gave him the entire use of his faculties of both body and mind to a good old age, and the fruit of his enterprise and devotion to business. Its effects appeared in that keen sense of right and wrong which he always possessed; in his strict integrity; in his regard for justice; in his love of occupation, that made activity delight; in his distaste for notoriety, and his preference of private, social and domestic life. Beginning well, he advanced with unremitting steps in the race of virtue, and arrived at the end of life in peace and honor.

At the age of twenty one, in May 1776, he entered the military service of his country, in the artillery, under Capt. James Swan. Afterwards he joined the second regiment of Dragoons, commanded by Col. Elisha Sheldon. He was at the battle of Germantown and Brandywine, and in several other skirmishes. He was present, as a spectator, in that memorable demonstration of determined resistance to the British Government—the destruction of the Tea in Boston Harbor. Though not an immediate actor in that exciting scene, yet he entered into all the spirit of it, and joined in the acclamations, and shared in the exultations of those who assembled on the occasion. After seven years and two months faithful services in the war of the Revolution, at its close he received an honorable discharge, signed by George Washington. This autograph is now in the possession of the family. On his return home, he betook himself to his former occupation. By the diligent and faithful discharge of the duties of his calling, he acquired the respect and confidence of a large and continually increasing circle of acquaintance. He took an active and prominent part in the politics of his day. Such was his original strength of mind, his energy of purpose, his unbending integrity, and his general excellence of character, that several offices of honor and emolument were proffered him, but which his consciousness of deficiency, and uniform modesty, compelled him to decline. To the many pressing solicitations of his political friends, his answer was, 'Let the office be filled by competent men—men whom the office needs, not men who need the office.' The only office he could be prevailed on to accept for any great length of time was that of General Inspector of Fish for this Commonwealth, and he contributed much by his personal exertions to give a high character to that staple article of Massachusetts commerce. Indeed he may be said to have been the father of the enterprise. He was appointed to this office by Gov. Strong, in 1803. He retained the office about thirty five years, when he voluntarily resigned it, and retired from public observation. He also represented his native town in the State Legislature. He was one of the original members and founders of the Massachusetts Charitable Mechanic Association, founded in 1795. He served as a member of its government, and was always active in promoting its interests. In truth, he was proud to be numbered among the mechanics of the city, and was never weary in his exertions to promote the welfare and elevate the character of that class of society.

He took great interest in the political controversies of former years, and after his retirement from business devoted much of his time to historical and general reading. Deeply lamenting the defects of his early education, he watched with peculiar interest the progress of our public schools, regarding them as institutions calculated to elevate the character of the great body of the people, and to increase their enjoyments and usefulness. He pointed to them as 'beacon-lights,' as 'sentinels to guard our liberties,' and as 'stars in our political firmament.' It was his opinion that 'a democracy uneducated, is a volcano, which conceals the fiery materials of its own destruction. It will become a prey to every aspiring and reckless demagogue, and at last fall, by the very hands too, which should have been the first to protect and perpetuate it.' The education of the people he regarded as 'the best means of enabling them to resist popular delusions, and of furnishing them the means and incentives to an honorable ambition.'

Few things gave him greater pleasure than to converse with his friends on the principles and merits of Washington's Administration. 'His government,' he maintained, 'was administered with such integrity, such wisdom, and such impartiality, that it seemed wholly employed in acts of beneficence. It caused the oil of gladness to brighten the face of labor every where, and the whole country to wear the smile of prosperity.' He always claimed for Washington the unqualified love and gratitude of the nation. He retained, to extreme old age, a vivid recollection of the scenes of the American Revolution, and always alluded to them, and to the administration of Washington, with deep sensibility. He evidently retained throughout life the most profound admiration of the character of him who conducted the country through that fearful struggle. The image of Washington was laid deep in his memory.

In his political principles and opinions, he was emphatically a republican. He regarded a republic as that form of government, in which the administration necessarily prescribe to themselves the general good as the object of all their measures; a government founded on the reason and interests of the society governed. He regarded it as the best government ever established on earth, when properly balanced and checked, and when it performed its legitimate functions without yielding in the slightest point to the prejudices and passions of the people. He always regarded neutrality in political affairs an offence, and indifference about state and national concerns as the result either of insensibility to the public welfare, or a selfish desire of getting favor with both sides at the expense of the honest. Hence he always regarded it as a political and religious duty to exercise that inestimable right of a freeman, to cast his vote whenever there was to be an election by the people. He loved his country with equal purity and fervor. He voted for those as rulers, who, in his judgment, would prefer the durable good of the whole to the transient advantage of the whole or a part; men who would act as they ought, and not in subordination to the passions which it is the object of government to control. 'I want,' said he, 'to be governed by reason and law, not by force and passion. The former will perpetuate our institutions, the latter will destroy our liberties.'

In his religious belief he was a Unitarian. He was the oldest member of the Federal street congregation, with which he had been connected for more than sixty years. Though a native of Boston, his early years were not spent within that ecclesiastical connexion, and it is not possible to learn the precise date at which he joined the Society worshipping on the spot now occupied by that Society. It was, however, while it bore the name of the Presbyterian church, in Long Lane, and while it was under the pastoral charge of the immediate successor of Mr. Morehead, the first minister. The whole number of communicants at the time of Dr. Belknap's accession, was sixty five. Among these appears the name of Henry Purkitt. Not one of the sixty five men now remain on the earth. This enumeration was made in 1787. Mr. Purkitt had therefore been a communicant in that church more than fifty nine years, at the time of his death, and had assisted at the settlement of four ministers. He attended church for the last time, on the first Lord's day in June of the Summer before the last, after which his infirmities compelled him to remain at home, though his mental faculties continued to be clear, and till within a very few weeks before his decease, the Sabbath was spent by him principally in listening to the Bible, which was read to him at his request. Till his growing infirmities and his great age rendered it necessary for him to tarry within his own doors, he was constant in his attendance on the public services of religion.

The objects of religion always presented themselves with a strong interest to his mind. The relation of the world to its author, and of this life to the future, could not be contemplated by him without the greatest *solemnity*. Subtle questions of theology he neither pretended nor desired to investigate, satisfied that they related to points uncertain or unimportant. He regarded religion as a practical subject, and as designed to operate by a few simple and grand truths on the affections, actions, and habits of men. He judged the doctrines of faith according to their moral tendency. Any system of religious belief that tended to produce morbid fanaticism, inexplicable sensations, and artificial raptures, that have no good aspect upon religious obedience, he utterly discountenanced. He regarded life more than doctrines, temper more than tenets, and the serene and beneficent spirit of charity more than the vociferous outcries of sectarian dogmas. He endeavored to live the life which leads to heaven by combining piety with charity; external sanctity with internal sanctity, and a renunciation of the world during a life in the world. His piety consisted in thinking and speaking with proper solemnity on religious concerns, in practicing his devotions with becoming humility; in frequenting the place of public worship, and attending devoutly to the discourses there delivered; in receiving the sacrament of the holy supper, and in a due observance of the various parts of divine worship, according to the appointments of the church. His charity consisted in cultivating good will towards the neighbor, and endeavoring to promote his interest, in being guided in all his actions by justice and equity, and in this manner discharging every duty. He did not believe that a man was worshipping God, while he lived in the practice of piety, without at the same time living in the continual exercise of charity. His piety was the outward manifestation of his inward worship, the essence of which was charity. In other words, he lived the life of piety, originating from the life of charity. He did not think of heaven as a reward, nor entertain in his mind the least idea of merit. Of this, his whole life was a living witness. He never thought it necessary to renounce the world, to reject from his mind all worldly concerns, and engage himself continually in pious meditation on God, on salvation, and eternal life; to devote his whole life to prayer, to the reading of the Scriptures, and the perusal of pious books. He believed that to renounce the world is to love God, and to love the neighbor; and that we manifest our love to God when we live according to his commandments, and our love to the neighbor when we are in the faithful performance of our use. It is necessary, therefore, in order that we may receive the life of heaven, that we should live in the world, and engage in the various offices and employments of life. A life of abstraction from secular concerns is a life of thought and faith separate from a life of love and charity; and in such a life, the principle which prompts man to desire and to promote the good of the neighbor, must necessarily perish.

It is a common saying, that every man is his own neighbor, that every one should first take care of himself; or, in other words, that charity begins at home. Mr. Purkitt, early in life, took care to provide for himself the necessaries of life, such as food, raiment, and a place of habitation, and other things which his situation in civil life necessarily required of him. And this he ought to have done, not only for himself, but also for his family and his dependents; and not for the present time only, but also, so far as he could, for the future. For unless a man provide for himself the necessaries of life, he cannot be in circumstances to exercise charity, being himself in want of all things. He not only took care to provide things necessary for the body, but be provided also for the necessary requirements of the minds of his children and grand children, storing them with such knowledges as would raised them in inteligence and wisdom, and thus qualify them for being of service to their fellow citizens, to their country, and to the church, and thus answer the end of their being. Acting thus, he certainly provided for his own and their spiritual welfare to eternity. This was the end he had in view in his actions so far as they related to himself and his family. He must first have provided for himself, before he could be in a situation to provide for others. He labored, not that he might become richer than others, nor solely for the sake of riches, of pleasure, or of station, for that would have been selfishness; but, on the contrary, he labored to procure riches that he might thereby promote the good of his fellow citizens, of society in general, of his country, and of the church. Thus, though charity began at home, with him it did not end there. He gave to the poor, and assisted the needy, yet with prudence, and with a view to good as the result. Had he bestowed his bounty on a poor and needy villian, he would have confirmed him in his evil, and supplied him with the means of doing evil to others. He not only assisted the deserving poor and needy, but, as I have already remarked, he practiced charity in a much higher and better sense; viz., in doing what was right in every action of life, and in the faithful performance of his duty in every office which he filled. In so doing, he promoted the welfare of his fellow citizens, and of his country. He acted on the great doctrine, that whoever performs his duty from a principle of duty, and does what is just from a principle of justice, exercises charity. This is true in all instances, whether in private or in public life; as with the behavior of children to their parents, and of parents to their children; of servants to their masters, and of masters to their servants; of subjects to their rulers, and of rulers to their subjects; of teachers to their pupils, and of pupils to their teachers. A man, therefore, who does good of any kind, for its own sake, from the love of it, without the hope of remuneration, and who acts sincerely and justly for the sake of sincerity and justice, loves his neighbor, and exercises charity; for he acts from the love of good, sincerity, and justice; and consequently, from love to those in whom good, sincerity and justice dwell.

But the good man has passed away. I have endeavored to portray his character to the best of my ability, without partiality, and after many years intimate acquaintance with it. Throughout his life, he combined in a large degree unbending rectitude with unsophisticated kindness of heart. In the discharge of his duty he never knew fear. He was naturally above any thing like timidity; and religious principle had still more effectually taught him to do right 'uncaring consequences.' He was fond of the retirement of domestic life; and it was here that his qualities as a *husband*, a *father*, a *grandfather*, and a friend appeared to the best advantage. It was here he shed around him an attractive sphere of high moral excellence. His disposition was charitable, kind and benevolent. He possessed strong passions which, on some occasions, produced regret. He was loved and venerated at home, and all found happiness under his hospitable roof. His last illness was kindly determined by the Divine Providence to be short; and though the cloud gathered thickly over his intellect, it was only but for a few days, before death set him free from the incumbrance of the flesh, and his spirit rose to a higher sphere of life, at the age of 91 years.

'It is appointed unto all men once to die.' And a glorious appointment it is! For in the heavens we shall be forever released from frailty and disease, from temptation and sorrow, from trial and conflict, from all that is painful and disagreeable, from the experience and the sight of distress, from the company of the bad, from whatever makes earth a place of trial rather than reward, and of pain rather than serenity! Especially is it a blessing to the aged! 'To those who have outlived many of the pleasures of their former years; whose faculties are losing their hold on the things about them, and to whom life is becoming little more than an occasion of patient waiting the will of Providence. The aged seem to be spared to us, not only that we may rejoice in the light of their wisdom and the serenity of their virtue, but that we may see in them a conclusive proof that to die is gain. This is especially true of those who in their old age present an example of the believers' trust, having made preparation for their departure; yet on whom the infirmities of declining life are gathering so fast that their presence reminds us how much they will gain though we apparently lose by their removal to another world. They seem to be standing at the nearest point to a spiritual existence, waiting till some hand shall be stretched out to guide them across the ravine. Death, when it shall remove them, though it will deprive us of many a pleasant and holy influence, will do no violence to our feelings; for concerning him whose well-spent years have reached far beyond the usual limit of life, we are ready to say, 'he has come to his grave in a full age, like as a shock of corn cometh in his season!' His longer continuance here, we feel, would have been unseasonable. Nature pointed out that it was time for him to go. And as we marked his failing strength, the gradual decay of corporeal faculties, and the impaired manifestation of mind, we begged only that he might have a gentle departure from the flesh. And when we turn our thoughts from his condition here to that into which he passes in the other life, how delightful is it to believe that he is there free and strong, a partaker in the employments as well as the felicities of heaven."

J. H. P.

For the Register.

## THE 'PHILOSOPHY OF PENAL LAWS' EXAMINED.

MR. EDITOR:—I have read with care the article in your last number but one, entitled 'Philosophy of Penal Laws.' I differ widely from the views advanced by your correspondent, J. F., and doubt very much the correctness of his Philosophy. Let us analyse his views and see what they amount to. If I understand him aright, he lays down a general principle, as the basis of his 'Philosophy of Penal Laws.'—The principle is that '*all men are born free and equal.*' This principle, your correspondent thinks, is recognized in the New Testament, where we are taught to love our neighbor as ourselves. From this general principle he first draws the general inference, that all laws should be so framed as to cause each member of the community to feel that he is regarded by the laws as standing on the same level with every other member; and is to be equally cared for, in its provisions, with every other member. And from this general inference of his Philosophy he deduces a particular application, and that is, that the wise and exact and stern application, of the 'Law of Revenge' is the appropriate object of all penal enactments. And is this indeed so? Can it be that the whole science of penal legislation is reduced to so simple a Philosophy, in regard to its object, that it becomes especially, or at least principally the science of meting out exact vengeance? And yet, if I understand your correspondent aright, he seems to think that the great duty of penal legislative action, is to ascertain, if possible, all the niceties of penal inflictions, in their nature and influences, so as to mete out precise and exact vengeance. Do I misunderstand him? I think not. He says 'and if a man of a violent spirit assaults his neighbor, and wounds him, causing him much humiliation, pain and sickness, and is permitted, by law, to escape with a slight forfeiture of money, which he can spare without material inconvenience, is the sufferer *duly avenged*, and is society well protected by such a comment upon the equality of men and their rights under God and the social compact?—*Does not the principle under consideration peremptorally require that the aggressor be put in the place of his unoffending victim that he may learn by his own personal suffering how to appreciate his own nature, and the greatness of hit crime, and how to judge of the excellence of* the law of love?' Now what is the plain English of this? Is it not that if a man has violently plucked out the eye of another, he must not be punished by fine, (or upon the same principle by imprisonment,) but must have his own eye plucked out? And why? Because, according to your correspondent, the sufferer would not in this way 'be duly avenged. Because his Philosophical' principle peremptorily requires that the aggressor be put in the place of his unoffending victim, that he may learn by his *own personal suffering* how to appreciate his own nature and the greatness of his crime. In other words, he could not learn from fine or imprisonment, just how much pain is felt and just how much loss is incurred, in having an eye plucked out. And, therefore, lest the law should seem to regard one eye or one man, as of more worth than another, his eye must be plucked out. Such is the principle, the meting out of exact vengeance is the 'Philosophy of Penal Laws.' From this principle, your correspondent deduces the final conclusion, at which he has been aiming, and that is, that if a man violently take the life of another, exact vengeance cannot be meted out by the law, unless the life of the murderer be violently taken by its requisitions and its officers. But how does your correspondent sustain his position? By a reference to the Mosaic code and the practices of savage nations. In regard to the Mosaic code, are we not taught by our Savior himself, that, in some things it was made to conform in its requisitions to the hardness of the hearts of those, for whom it was prepared, and that it does not come up to the full requirements of his own more spiritual system. And I would only say to your correspondent, that, if he chooses to take the Mosaic code, as his standard, let him take the whole of it, and plant himself upon it, as the appointed instrument of interpreting the Gospel. If he regards the practices of savage nations, as the true exposition of what human society, under the light of the gospel, should seek to become, why not carry his reference a little further. He says, 'the savage unrelentingly hunts down the murderer of his kindred, and can never be appeased, until he sees him dead at his feet.' And therefore, the inference of your correspondent is, that Christians, by the instrumentality of the law, should do the same. But why not follow the example of the savage a little further, with equal propriety? If the murderer escape and cannot be reached, the savage 'is not satisfied,' does not regard himself as 'duly avenged,' unless he can accomplish the death of the next kin. Why not adopt this principle into our penal laws? It can be full justified and successfully defended by your correspondent's 'Philosophy.' Look at the family of the murdered man; they experience great sorrow and suffering from the loss of a beloved object of affection, by the hand of violence. Shall the family of the murderer, by his escape, be free from all this suffering? Will the law whose object it is to make all feel that they stand upon the same level and are equally cared for, in its provisions, permit this? Will it not thus shew that it regards one family as of more value and worth than another? Does not the '*principle*' then peremptorily require, that the family of the murderer should suffer the loss of a beloved object of affection by violence, and therefore, as the murderer himself has escaped, why not put to death the next of kin, that the family of the murdered man may be duly avenged. I can see no reason why your correspondent J. F., should not in accordance with his 'Philosophy of Penal Laws' go to this extent.

Your correspondent seems to feel that his Philosophy is not in accordance with what are understood to be the instructions of the gospel. And he endeavors, therefore, to answer an objection, which he anticipates from this quarter. His answer to the anticipated objection, if I understand it, is this. That private revenge is forbiddenin both the Mosaic and the Christian systems, but that the enforcement of the *lextalionis*, the law of revenge, is committed to the Government andthe law, and required to be sacredly cared for by them. And is it so, that the Christian system only transfers the infliction of the blow of vengence, from the hand of the individual to the more certain and powerful hand of the law? Does the Christian system say to the man who is meditating revenge for the murder of a brother, 'you must not take the murderer's life, but, at the same time, you may be assured that your desire for revenge, which is a *natural*, a *sacred*, an *almost holy desire*, shall be fully glutted, by seeing that life taken through the power of the law.—I must *confess I have* not so understood the requisitions of Christianity—I have supposed, in my ignorance of this 'Philosophy of Penal laws' that the object of Gospel instructions, was to remove the spirit of revenge and the desire of revenge from the human heart instead of merely restraining the outward act, or rather of transferring it from the hands of the individual to the power of the law.—And am I to understand from your correspondent, that, while we are bound to obey Christ's instructions as individuals, and in our private capacities, we are not bound to regard them, when acting as Legislators and framing laws.—Is it true that in this nation, no one individual may, as a private man and with his own hands, avenge himself, while, at the same time, every man, as a Legislator, may and is in duty bound, to see to it that the penal laws of the land are so framed as to mete out exact vengeance?

Thus, Mr. Editor, it seems to me that your correspondent's 'Philosophy of Penal Laws' is a 'Philosophy falsely so called.' But what, it may be asked, do I regard as the true Philosophy of Penal Laws? 'All men are born free and equal.' Let this be our starting point and and let it be admitted that this principle is recognized in the Scriptures, when we are taught to love our neighbors as ourselves. And let the general inference of your correspondent be admitted that the law should regard all alike, and should be so framed and so administered as to make all feel that they are equally regarded with all others. Thus far I see not but that your correspondent and myself may occupy the same ground. But from this point, and as it relates to the manner of accomplishing this object—we shall probably diverge widely from each other. My Philosophy of Penal Laws would be this.

1st. We are to eradicate and banish the principle of revenge from our whole Legal system. No man has a right under the Gospel to seek to be revenged. No community has a right to frame laws for the purpose of meting out vengeance.

2nd. The object of the law shobld be to protect the community and to reform the offender. I contend that the community has a right to protection, from the violence of the individual, by the power of the law. And by protection I do not mean merely protection from the further violence of the individual himself—but that punishment should be so administered, as to deter others from following the same course of violence. If this cannot be done without sacrificing, the life of the guilty, then it will follow that his life must be sacrificed. But, if society may be equally sure of protection in all the extent of its meaning, while yet the life of the offender is preserved,—that life should not be taken. For the community have no right to ask that vengeance should be satisfied, by the vengeance of the law. They can only ask protection. If that is secured to them, then their just claims are satisfied. And then comes into operation a third a most important principle of the Philosophy of the Penal Laws,—and that is,

3. That these laws should seek the reformation of the offender. If the murderer can be so punished as to render it certain that he can never commit another murder, and so punished as to deter others from committing the same or similar crimes, while yet he is saved alive and favored with an opportunity, and a season to repent, and reform, then most surely should the 'Philosophy of Penal Laws' seek to accomplish both those purposes. Nor need the law, in doing this, give the appearance, as your correspondent seems to fear, of not placing all on the same level and treating all alike. Because the law does treat all who are brought into the same relation to it, in the same manner But upon these three principles would my, Philosophy of Penal Laws be based, the entire absence of the spirit of revenge, the protection of the community immediately and directly, and also by deterring others from the same deeds of violence, and if compatible with this, the reformation of the individual offender.

With two general remarks, I close. 1st I have never seen an argument in defence of Capital Punishment, which did not, in some way recognize the propriety, or urge the importance of incorporating in our penal Laws, the principle of revenge. Does Christianity allow us to incorporate any such principle in our laws? In other words, suppose that the community could be equally as well protected, without, as with capital punishment, would Christianity allow of that punishment, for the mere purpose of gratifying a spirit of revenge? Would she not rather say, spare, and seek to reform, the culprit?

Again I have always suspected the correctness of any position in morals which I have assumed, when I found I could not support it by direct appeal to the New Testament, when I had to resort to the Mosaic Institution, or to the practices of heathen and savage nations, for the means of interpreting the New Testament, as to make it support my position. J. W.

## REV. DR. HENRY WARE, JR.

The Christian Examiner, for March, whose publication we barely named last week, contains a good variety of able and interesting articles. Stuart on the Apocalypse—Schism, in the Society of Friends—St. Augustine and his Works—Retribution—Briggs's Discourses—Doubts, concerning the Battle of Bunker Hill—Poetical Contributions—Memoir of Henry Ware—Religious Life in England—Notices of Recent Publications—Intelligence.

Among this variety, the article which will be found most agreeable, perhaps, to the general reader, is the notice of the Memoir of Mr. Ware. We should be glad to speak of some of the other articles, but must limit ourselves now to a brief remark on this. There was no one better qualified to review this book, than the writer of the article here referred to. He speaks from personal knowledge, and relates, with great tenderness and beauty, some agreeable and touching incidents in Mr. Ware's life, not named in the Memoir, and which help to illustrate, and heighten the interest felt, in his *beautiful* character.

We give the following extracts:—

'The childhood of Henry Ware was passed in Hingham, where he was born, April 21, 1794. And that childhood was in harmony with the whole life. With nothing precocious or remarkable, he seems to have been always thoughtful and sedate, showing from the first a determination to become a minister, and exercising his gifts in writing and preaching at a very early age.'

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'In 1815, at the age of 21, he began the work for which he had always longed, and from which his affections were never turned to the end of life,—the work of a minister of the Gospel.

And here we would speak of a prominent trait in the character of Henry Ware. He was strictly and most consistently, by choice, principle, fitness, and unreserved devotion, a *minister*. That which many assume from mingled motives and with various aims, he assumed, or rather accepted, as if no other occupation had ever occurred to him, and no other object could ever divert him. No other ever did. To the ministry first, to the ministry most, to the ministry as above all other claims, he devoted his life. Other objects engaged him, but none inconsistent with this, none that superseded it, or made it even secondary for a moment. Every high and worthy cause awakened his interest, and received some share of his attention, but never to the forgetfulness of his calling, or the neglect of one of its duties. Few men have done more than he for the many social, moral, and philanthropic movements of the day; yet who has done more for the ministry of the Gospel?'

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He soon received an invitation to settle over the Second Church in Boston, and was ordained the 1st of January, 1817. There he remained nearly thirteen years; and though most of them were marked by weakness, if not illness, and several times he was wholly disabled, it is safe to say, that few ministries of any duration or vigor have witnessed a greater amount of labor, a more entire devotion to spiritual interests, or larger and richer results.

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In the autumn of 1830 he removed to Cambridge, and there spent twelve years in the Professorship of Pulpit Eloquence and the Pastoral Care. The office was made for the man, and the man for the office. It was the ministry still, and its chief object was the aid of the ministry. Therefore he loved it. He brought to it the results of experience, a furnished and ever active mind, glowing but always tempered zeal, and a full heart. He could not fail of success, and he did not. The voices of those who were under his care, the usefulness of many since, and the unqualified sentiment of the whole denomination, if we may not comprise many more, testify to the fidelity, the arduous labors, and the influence of this period of his life. It was an important period. With the ministry in Boston it makes the whole of his public life, and these two periods, nearly equal, are the marked divisions. How short were they, compared with many other ministries; yet how long do they appear, when measured by the thought of all they accomplished! They covered just a quarter of a century, during which occurred the greatest changes and most important events, by which Unitarian Christians in this country have been effected. And now, in looking back, does the eye discern one figure or agency so inseparable from the whole, so efficient in originating, promoting, and controlling, so relied upon for energy and discretion combined, so busy with pen and voice in every province and good work, and withal so true to his own calling, unobtrusive, quiet, spiritual in his influence, as Henry Ware? This may seem eulogy, and had we not often heard it expressed by others, less partial and better able to judge, we would less partial and better able to judge, we would not say it. But we believe there is no individual, with whom more minds have identified the progress and power of liberal principles, or the prevalence with them of an evangelical spirit. His own spirit was always evangelical, and he breathed it into the minds and ministry of not a few of his pupils, and of his brethren everywhere. The Gospel was his law; he owned no other, he would sanction no other as equal. Christ was to him authority; to this alone he bowed, and he could ill brook any rival authority, whether of dogmatism or liberalism. With a spirit of independence and charity not easily surpassed, he was unequivocal in the adoption and immoveable in the defence of the word of God, the sufficiency and supremacy of the Gospel of Christ. He frankly advised more than one young man not to preach as a Christian minister, if he could not preach Christ above all other teachers. Yet who associates narrow-

ness, timidity, or intolerance, with Henry Ware! The most withering rebukes we ever heard him utter, were for the intolerant of his own name. In those of other names, whose faith in some instances seems to require this spirit, he condemned it less, and cheeked those who are disposed to condemn it loudly; but in his own friends he could not spare the egregious inconsistency and sin. If he ever forgot his charity in the least, it was in that hardest of all excreise of this virtue, patience with the uncharitable. In regard to the name, the doctrine, the promotion of Unitarian Christianity, he was open, fearless, and most diligent; but we have reason to think, that he felt more, or at least said more, of the faults of his own system, than of any other; while we are sure, he never questioned the piety or did injustice to the merits of any. It was often said, by those who misrepresented alike him and the faith in which he gloried, that he was no Unitarian, as is said of all who are suspected of piety; and we rejoice that they are so many.

The influence that he exerted as a teacher at Cambridge, was spiritual more than theological. His spiritual power was felt, not only in the School, but in the College, where also he had duties; preaching in the Chapel, instructing the undergraduates for a time in Paley and Butler, and inviting them to religious conferences. He attempted indeed to be not a preacher alone, but in some measure a pastor to the University, that he might reach the affections and individual wants of the students, in ways which many suppose impracticable. Yet even this limited and broken effort accomplished enough, to show that something could be done with full strength and the opportunity of perserverance. For him, there was neither strength nor opportunity. A crowd of duties in different departments, such as no man of even iron strength should undertake, engrossed his whole time, and soon undermined the feeble frame. Again and again had he been brought down, through his whole life, but again and again had rallied and risen. He was never hale, often nerveless; but he worked on, he formed new plans, he engaged in new duties, he aided every good object, he was consulted more than any other man by younger ministers, and applied to by destitute churches, untill at last that which had been averted beyond all expectation, came upon him,—he was prostrated, and compelled to resign every trust. In 1842, he left Cambridge with his family, and retired to Framingham, where he lingered in varying health and hope for more than a year, full of plans still, but unable to execute them, alive to the enjoyment of frendship and nature, cherishing fond hopes of action and usefulness, suffering keenly from disease and disappointment, but calm in faith and with bright visions, to the end. The end came on the 22d of September, 1843.

The end! We like not to connect that word with any Christian life, surely not with his. It is one of the lives, with which it is most difficult to associate death in any form. We find ourselves, when we think of him, repeating the words which he once used in expressing his poignant grief at the loss of a loved friend:—'It is a strange feeling, that never lasts; for ordinarily it is just as if she were still living.'—We see more of Henry Ware, not less, now that he is gone. That common experience of the power of death to bring out the life and reveal the whole man, is peculiar here.'

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'No one who knew Henry Ware, will ask to have him described minutely, and we doubt if any who have only read what he has written, require to be informed of his leading traits.—The transparent simplicity, directness, and truthfulness of his character, none mistook in seeing, reading or hearing him.'

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'With no precocity or early prominence, with no peculiar adaptation or preference for any one branch of study—unless his self-consecration to the ministry be so regarded—with an entire absence of system, and frequent departure from his own rules of mental pursuit, if he formed any, always subject to innumerable and diverse cares, always harassed by infirmity, and fearing utter prostration,—how was it, that he accomplished what he has, that his name stands for so much to so many minds, that his affections, reserved and ever calm, made their way to so many hearts, and that he has left so precious a memory in the community, as teacher, benefactor, and friend? It was by the singleness of his devotion to good ends. It was by the union of qualities, scarcely one of which was distinguished apart, but all of which created a beautiful and powerful whole. It was by an enlarged and enlightned interest in all classes and causes of humanity, with unwavering fidelity to the paramount cause of truth and Christ. It was by firm adherence to his own convictions, with determined justice to others, and the freest charity for all. It was by the forgetfulness of himself alone, in toiling, through life and unto death, for the ignorant, the neglected, the destitute, the intemperate, the hostile, the enslaved, the old in error or sin, the young in innocence and peril. It was, in brief, by the Christian combination of qualities and forces usually separate, and often thought incompatible; gentleness and boldness, freedom and caution, enthusiasm and judgment, active zeal with meek charity, the poet's fire and the preacher's calmness, the reformer's and martyr's spirit with the patience and forbearance of the most practical and humble laborer.'

* * * *

'With reluctance we leave this pleasant task. It has been to us another interview with one dearly loved. We loved Henry Ware with an affection altogether peculiar; and we speak of it more freely, because we know it was shared by so many. It is one proof of the singular power of his character, that with so little expression he could create such deep and tender love. Is it not felt by multitudes, who have little knowledge of him, except through his life, preaching, and writing? What a place did that life fill in the community, and in the affections of men! What an influence did that preaching and writing exert!'

To the preceding extracts we add the closing paragraph.

The writer, speaking of the great readiness and versatility manifested in the letters, proceeds:—

'But we speak of his letters here with a single object, to which we have not referred. Many of them show him in the *filial* relation, and bring before us also those invaluable letters of his father. Their correspondence gives us a beautiful picture of both. And if no other picture is to be granted us of that venerable man, we do wish that more of his letters to his children could be published. We know their worth, and we know how many they would gratify and bless.

The father has joined his son. They are again together, enjoying an intercourse dependent on no earthly medium. But they are not removed from earthly communion or human affections. Our reverence and love are with them, and their benediction is constantly descending. They both passed away in gradual and unconscious death. They both live in a life that we may share now, and share forever. It was said by one who witnessed the death of the younger. 'Tranquilly did that spirit pass, and the peace of heaven settled at once upon that beloved face; such an expression of repose and rest, such a return to youth and its hopeful anticipations, was depicted in it, that it seemed indeed a type of the new birth of the spirit in that new existence which it had just commenced.' With that existence Henry Ware is now familiar. Many has he helped to enter it, and many he is helping still. Long will his words come to us—those words, especially, that conveyed through a brother one of the last messages of his life—and come with a power that goes to fulfil their prayer: 'Peace and love to the brethren!'

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If a man will but review his yesterday, he will at once see how foolish it is to fret one's self about the time to come; for he will find in every yesterday a miniture grave, as it were, dug by a too fearful imagination, in which is buried all his little store of happiness.

CHRISTIAN REGISTER.

BOSTON, MARCH 24, 1846.

## TENEMENTS FOR THE INDUSTRIOUS POOR.

We have been highly gratified to observe the attention lately directed to the subject of suitable tenements for the poor by a well written article in the Boston Daily Advertiser. The matter should not be permitted to pass into oblivion. Such facts as those contained in this article ought to have the widest circulation—and justly deserve to lead to measures commensurate with the many evils of the present provision, if it merits that name, for lodging the poorer classes and adequate to remedy and remove them all. We propose to indulge in a few comments upon the reasoning of the article—and to quote fully and freely from its facts.

The writer says, very justly, that 'a good deal has been written about the wretched manner in which the poor are lodged and the high prices they are forceed to pay for these lodgings.' Yet the evil has attracted very little practical attention and led to almost no practical remedies. The causes of this seem to be, first, the want of personal acquaintance with the poor—and, second, the want of that faith in them, as men, that might authorise the position, that if they were treated like men, they would appreciate and reciprocate the act. They have hitherto been lodged *as brutes*. And in that lamentable fact alone may be found all the grounds for the opinion so common with mere capitalists that such property as that of dwellings for the poor is like self-righteousness, the more a man has of it the poorer he will be. Both of these views are incorrect. Any Minister at Large in a walk of five minutes can show that the poorest class of tenants not only pay much more in proportion than any other men, but also inhabit cellars, garrets, shanties, and sheds so far fit for human beings that man would not hold them to be good enough for his horse. Dr. Tuckerman used to take those who were curious in such matters to an old tenfooter upon Fort Hill that used to be let, in this way, for $250 per annum, while it was not worth a tithe of that sum for fire wood, and when it wast past affording accommodations for a cow that had any body to care for her. There are such buildings, put to such a use, and returning such a revenue, like plague spots all over our fair city yet. Some have been erected within a year.

But the chief stress of our writer's reasoning is to elucidate the position that the removal of the middle man, or agent, who now grinds his own living out of the rents paid by the poor is the first and last step in the endeavor to provide better and cheaper tenements. He makes it plain and clear as day, that by bringing the rich capitalist and the poor tenant together in the close relation and direct contact of leasor and leasee, *all the embarrassments, evils,* and wrongs of the matter will be removed. We hasten to give the facts upon which his argument turns. We regard such results as most highly honorable to the gentlemen who entered upon this enterprise. We rejoice in their success, and hold it to be our duty to publish it abroad, that others may be incited to go and do likewise. In reading the facts, however, let it not be forgotten for a moment that they are not to be expected in any other case *unless the property is so managed as to give the tenants their full money's worth.* Everything depends upon this. Without it, we could not offer such statements as are given in the first article on our last page, to which we earnestly ask the attention of our readers.

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## ADDRESS OF THE IRISH UNITARIAN CHRISTIAN SOCIETY TO THEIR BRETHREN IN AMERICA.

The following Address by the Irish Unitarian Christian Society, to their brethren in America, was forwarded to us for publication by the gentleman to whose care it was sent by the Society. As it is a document intended for the public, we publish it, that our brethren may know how the brethren abroad feel, and what they allow themselves to say, in regard to those who, in the exercise of a liberty of individual action which we all contend for, do not think themselves called upon to express their sentiments of opposition to slavery, conjointly with others, in a public protest.

After a careful perusal of this Address, we cannot help uttering our regret, that several parts of it contain expressions ill adapted to accomplish the good purpose for which they were unquestionably intended. The respectful and courteous spirit, and the wise and just consideration of the position of the inhabitants of the free states, and the body of our Unitarian clergy in regard to slavery, which characterized and ran through the Address, from the Unitarian clergy of Great Britain and Ireland, which appeared in our paper of Jan. 27th 1844,—this spirit, it seems to us, is quite wanting in some parts of the Address now published. We cannot but regret, that its original composition and wording could not have been committed, the same hand that drafted the first Address, or that in its final adoption, it was not chastened and attempered by his wise and pacific spirit. Neither crimination and reproaches or invidious comparisons can do any good to any cause.

The moderation and kind spirit of the late 'Protest' of the American brethren, which the Irish address so justly applauds, rendered it a good model for similar addresses. That 'Protest' we heartily approved, and had we considered ourselves of the profession, we should have cheerfully signed it. It prescribed no man's course of action,' it uttered no reproaches. It only 'implored all' with Christian earnestness, 'to put forth their full energy, and in the most efficient modes, to show decidedly their sympathy with the slave, and their abhorrence of the system of oppression of which he is made the victim.' It made a proper descrimination too, in regard to the position and character of slaveholders,—between those who 'may think they hold slaves for the good of their bondmen, in order to give them their liberty under more favorable circumstances,—and 'those who hold their fellow beings as property for the sake of gain or personal convenience.' And in regard to those, from whose station, in fluence and action, aid might be reasonably expected in effecting the final abolishment of the system, most speedily and most safely for universal humanity,—in regard to these and their action, as we said above, 'it prescribed no man's course,' it uttered no reproaches, but left every man to the decisions of his own judgment and conscience what he should do in the great cause, and whether he should do it privately or publicly, individually or conjointly with others. That Protest, we repeat was a good model, and in proportion as its spirit is deviated from, or followed in similar addresses, in that proportion, we venture to predict, will be their failure or success.

These remarks we have felt bound, in justice to ourselves and others, to make, in reference to the spirit and phraseology of some parts of this Address. Its friendly and benevolent purpose we fully appreciate, and we cannot but regard with warm sympathy and high admiration the noble efforts and labors, for many past years, of this band of Christian brothers.

We read in this Address some familiar names; the names of those to whom the Unitarian body, as well in this country as at home and in other countries, are indebted, not only for the clear and forcible instruction of their publications, but for their example—worthy of all praise—of courage and devotedness in the defence and dissemination of the great principles of Christian truth, and of liberty religious and civil.—We desire here, and ever to accord to them the expression of our sincere thanks and admiration, and our hearty wishes for their increasing influence and success.

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For the Register.

ADDRESS.

CHRISTIAN FRIENDS:—In forwarding to you the accompanying resolution which was adopted by our society on the 19th of May last, we desire to address you in that spirit of brotherly kindness which should attract all the members of the human family, more particularly such portions of it as are united together in the same bonds of Christian fellowship.

Upwards of two years have elapsed since we sent you our greetings through the Rev. Dr. Gannett of Boston. These greetings, we regret to say, still remain unacknowledged and unresponded to, for no other reason that we can assign, but because we made allusion in them to the painful subject of SLAVERY in your States.

Surely, brethren, this is not as it ought to be! Surely your action, as a body, on this momentous subject, is far from consistent with the high and holy vocation of Unitarian Christianity! It is indeed we believe, true, (and we delight in so believing) that in the Free, or so called Free States of your Union none are more active than SOME Unitarians in zeal for the abolition of Slavery; but we cannot at the same time time close our eyes upon a fact that is to us very distressing, that this holy feeling is by no means universal among you; that great coldness still prevails on this question in your Churches; and that if there be not a positive Pro-Slavry sentiment prevalent amongst you, there is at least an umanly, and as appears to us an unchristian, inclination to discourage the labors of those who demand, and who are striving to obtain equal civil rights for all alike, be their color or their complexion what it may.

Brethren, it is vain to imagine that this question of Slavery is one on which it is guiltless to stand neutral and inactive. It is a question of which you can by no possibility get rid, or so much as cast into the shade. Your country can never assume her true place among the nations of the earth, while this stigma rests on her escutcheon; she will be but a drag chain on our common Christianity, till this foul blot shall be erased from her otherwise free institutions.

But, brethren, a recent event which has taken place amongst you, leads us with joy to exchange our language of remonstrance for the voice of heartful gratulation. We rejoice, we rejoice with our whole hearts because of the noble 'Protest against Slavery' lately issued by One Hundred and Seventy Ministers of our denomination in your land. We congratulate you upon the occurrence as affording a convincing proof that Unitarians in America are at length becoming sensitively alive to the great sinfulness of holding human beings in Slavery. We deeply sympathise with all our brethren who are thus engaged in Christian labors to 'break every chain and let the oppressed go free.' We thank them for coming forward on behalf of their outraged fellow-men. We know not how this great question of emancipation for all who are in bonds is to be brought about in your country, but that it will be accomplished, and at no distant day, we cannot allow ourselves to doubt. And we are anxious that Unitarians, every where, should be foremost in the ranks of those who are working for its overthrow. Every Unitarian should be known as an abolitionist. May those of you who are lukewarm on this question so vital to Christianity, soon shake off your apathy, and may all who feel a deep interest in it, renew their zeal on the altar of Freedom, and press forward with increased enthusiasm in her holy cause.

We entreat you, friends and brethren, to go on undauntedly in your glorious course. Never cease from your labors, until every Unitarian, the world over, shall boldly and honestly proclaim, that CHRISTIANITY HOLDS NO FELLOWSHIP WITH SLAVEHOLDING. Be not satisfied with a declaration of sentiments on this matter, but let every man, who by holding and buying and selling human beings, acts in violation of his own nature and of course in opposition to the convictions of his soul, feel that he is looked upon as a man, who, in the language of the noble protest alluded to, 'commits the greatest possible robbery, and the greatest possible wrong.'

With sincere desires for the spread of Unitarian Christian opinions, which we believe to be in accordance with the letter and the spirit of our Savior's Gospel, we remain, brethren, your affectionate friends.

(Signed by order and in behalf of the Irish Unitarian Christian Society.)

DANL. HUTTON, President.

W. H. DRUMMOND, D. D. } Members.
GEO. A. ARMSTRONG, A. B. } of
JAMES HAUGHTON. } Committee.

ROBERT ANDREWS, L. L. D. Secretary.

The following is the Resolution referred to in the Address given above.

Moved by James Haughton, seconded by John Falconer.

That, whilst we have perused with hopefulness and gratification, the answer returned by our Unitarian brethren in America, to the address to them from the Unitarian Clergy of Great Britain and Ireland, on the subject of negro slavery, we cannot refrain from expressing our regret that our brethren there have not hitherto answered the address of this society on the same subject, long previously forwarded to to them; and as our deep convictions on this momentous question remain unaltered, we consider it to be our duty to renew our appeal to our American brethren, to be unceasing in their exertions to wash out the foul stain which negro slavery has inflicted, and which, so long as it is tolerated, will continue to inflict on their country, and upon themselves; and that the Committee of this society for the ensuing year, shall be entrusted with the preparation and forwarding of a renewed address in conformity with this resolution.

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## MEADVILLE THEOLOGICAL SCHOOL.

The Ladies of the Church of the Disciples propose to hold a Levee at Faneuil Hall, on Thursdry evening the 9th day of April next for the benefit of the Theological School at Meadville, Pennsylvania, under the care of Rev. Rufus P. Stebbins and Frederic Huidekoper, and for this object invite the co-operation and assistance of all friends of that institution.

They hope to enlist the sympathy and efforts of the ladies in all the Churches of the Unitarians, and of the Christian connection in Boston and the vicinity, in carrying forward the object proposed; and also to awaken a general interest in the Meadville School, and to give additional information as to its character, history, object and needs, as well as to afford an opportunity of contributing to its resources.

It is designed to have two tables, one for refreshments, and one for the sale of such articles as may be presented for that purpose. And the ladies cordially invite their friends who may be willing to afford any aid, in either of these departments, to communicate as early as may be with one of their number, either at No. 76 Mt. Vernon St., (opposite Louisburg square,) No. 21 Dover St., or at No. 24 Essex St., (opposite Harrison Avenue,) where any articles intended for sale may be sent. The evening at Faneuil Hall will be mainly occupied with addresses by various, able and interesting speakers, whose names will be hereafter announced.

As the time is very limited the earliest action on the part of friends intending to co-operate in this movement is desirable. A further notice will appear in the Register and Christian World next week.

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For the Register.

## ECCLESIASTICAL ORGANIZATIONS.

The subject of Ecclesiastical organizations has of late attracted much attention in nearly all the leading denominations of Christians, especially among the Episcopalians, Methodists, and Orthodox Congregationalists. There is a wide feeling that the old organizations, suited perhaps to the times in which they originated, (a century or two ago) are not suited to the different circumstances of the present day, and they must be adapted to the wants of the times.

Among Unitarians the subject has of late been much discussed. Many have been convinced that our ecclesiastical arrangements,—half imitated from the Orthodox, half accidental, almost inoperative for good, yet subjecting us to some inconveniences,—had better be changed and conformed more to our denominational wants and character. Some have thought that there should be more of organization, some less, and others that the effort should be made to put more life into the old forms.

Dr. Putnam's sermon at Mr. Fosdick's Installation, has brought it up for general discussion. We are glad that it has fallen into his hands to introduce it, for it was presented by him as it ought to be, clearly and forcibly, and argued on it real merits far from all appeals to prejudice. He has given his views; others will doubtless bring forward theirs; and we hope that mutual discussion and consultation will lead to some wise and more efficient system of union.

It should be remembered that the question relates not to *Christian union*, but to *Ecclesiastical organizations and usages*; or rather, it is, What kind of Ecclesiastical organization is best suited to promote a true Christian union and such other objects as the Christian Church should have at heart! This, as we understood it, was the great point which Dr. Putnam had in view, in his discourse. This discrimination between Christian and Ecclesiastical union, is very important. It was implied in all Dr. Putnam's reasonings, but we doubt if it appeared as distinct to others as it probably lay in his own mind. We think it would have been well—would have made the bearing of his arguments more obvious—if he had kept more steadily in sight this discrimination.

His views receive confirmation from the fact, that not a few of other sects who have had more experience than we, of the real value and influence of these organizations, have been led to adopt, or seem to adopt similar ones.

As is well known, Dr. Woods and other leading men have been endeavoring to bind the Congregational Churches in close bonds. It has met with strenuous opposition from those who have found that a more stringent organization, controlled by a few individuals, instead of promoting Christian brotherhood, would speedily become a means of tyranizing over the consciences and minds of all embraced in it. We have been much struck by an article on the subject in the New York Journal of Commerce, a paper understood to be under Orthodox control, and which, we may suppose, speaks the sentiments of many in their Churches. It deserves our attention, for what with us is theory, is with them experience. The article is the leading editorial of the Journal of Commerce for March 11. E.

RELIGIOUS REGULATION.

'Dr. Woods, of Andover Theological Seminary, as chairman of a committee has published a long report and a plan for systematizing Congregationalism in Massachusetts, so that it may act as a denomination like other sects. Strange that a man of the experience and wisdom of Dr. Woods, should not have learned that regulation has always been the curse of religion. The disciples of Christ were never so free from regulation as in the times of the apostles, and never were so mighty in their efforts. Then every believer was a fully authorized priest, and all the regulation prescribed to them was, that in their meetings they should speak one at a time. Regulation afterwards overthrew the work which liberty had accomplished, and carried christendom back to idolatry. In Luther's Reformation it was *truth* untrameled by regulation, which did the work. Every man was a preacher again in those times, and mighty things were done. So Wickliffe, long before, unembarrassed by regulation, and without the help of printing, circulated the Bible and Bible truth in England, until the ground heaved beneath the hierachy, and the nation came near a revolution. It is liberty, individual free action—that is mighty. Regulation is wanted in military warfare, but not in that which is intellectual or moral. 'Every man on his own hook,' is the discipline of efficiency in spreading truth, and it is the discipline which brings about the best order also. But no sooner has individual liberty brought truth into power, than the Rev. Doctors bring out their curb-bits and halters and breech bands, to stay the resistless steed and 'regulate' his speed. But for this regulation, the world would long ago have been a christian world. Regulation has killed everything. It has been Satan's great engine, both in politics and religion, for the debasement of mankind.

How can a man who loves the peaceful churches of New England, desire to form them, and Congregationalists every where, into a national denomination? Now those churches, next to families, are the happiest associations on earth. They are united for mutual improvement, and the benefit of the people around them. They have no troubles but such as originate in their own little circle, and these are settled generally within the same circle. If they were regulated into a national denomination, they would, like all other national denominations, be agitated by some great bugbear which is brought upon the national stage. The Abolitionists have broken the national churches of the Baptists and Methodists in twain. the Presbyterians have broken by their own weight, and if we may judge by appearances, the Episcopal church is in some danger of a similar result. The two Presbyterian schools have yet a North and South question on hand, and if the Abolitionists could really contrive to break all these national arrangements into a thousand pieces, in our humble judgment it would be one of the greatest blessings that could befall religion or its professors in the various denominations.

'Why may we not,' says Dr. Woods, 'have a Congregational Union in this country, as they have in England, Scotland and Wales.' It ought to be understood that the Congregationalists of Britain have been one of the most thoroughly united and efficient bodies in the world. They have prospered and increased abundantly, until they number some twenty-five hundred churches, each one a perfect body in itself, and yet united by unity of sentiment and feeling with all the rest, until this poor plan of regulation, or in other words hierarchical union, was taken up by some of the pastors, and it has been a source of discord ever since. Two-thirds of the churches perhaps are in the Union, and one third out; so making two sects, and very essentially interrupting their harmony and efficiency. Christians may well cry every where, 'Oh that the pastors would teach us, and as to all the rest, let us alone.' 'Let us alone—let us alone'—was the wise answer of the French merchants when Buonaparte asked what he could do for them. So, many christians will say to all these plans of regulation. Truth is mighty when joined with liberty, but its effective power is diminished just as its liberty is taken away. Congregationalism has too much regulation in New England already. New England was by the pious Puritans laid out in towns and parishes, with local boundaries established by law. The parishes were designed as the boundaries of religious societies. The Congregational pastors have, by a code of etiquette similar to that which governs physicians, made each pastor an absolute bishop in his own little diocese, so far that no other bishop of the same denomination can officiate therein but by invitation of the resident. In Connecticut a mongrel hierarchy or regulator called Consociation has been established, by which the pastors of a county combine to control ecclesiastical affairs within the county. These are both arrangements of the pastors to 'regulate' the churches, and although well meant, are extremely unwise and injurious, and under their influence more discontent is engendered, and more rival sects introduced, than in any other way. If the Congregationalists of N. England would prosper in the highest degree, they must not add more regulation, but, if possible, disenthral themselves from what they now have.

Speaking of union among Christians and about ecclesiastical affairs, we will just say that it does not seem to us that the great Doctors have as yet, to any considerable extent, caught the right plan to bring it about. World's Conventions will not do it; Councils out West will not bring it about. One grand defect of these Councils and Conventions is, that they are always sectarian in their very plan; and so antagonistical, instead of congenial. They do not embrace the entire Church of Christ scattered through the rubbish of multiplied denominations. Then there is this grand trouble in the case. It is an attempt to *create* harmony by the adoption of a certain *creed;* whereas the harmony must be pre-existent, having its residence in the understanding and feelings of men. It cannot be created by resolutions and proclamations. For the present there is an insuperable obstacle in the way of Christian union. Men, and good men, have no correct notion of that great thing *toleration*. Toleration must be the corner stone of union. Before men can form a sound union, they must agree to differ, and agree that each one has a right to his peculiar opinions. Toleration is not yet established,—no, not among Protestants, by a great deal. That great doctrine of liberty so much vaunted, that every man has a *right* to reason and believe for himself, and worship according to the dictates of his own conscience, however much it may be lauded in public, is very little cherished in the breasts of men. The world is not ripe for union yet, and something besides councils is necessary to ripen it. The sun of truth must shine upon the Christian world for some time yet to come, before it will be ready for union. Men's minds must be ennobled and expanded, and made generous, not to the abandonment of truth, but to the bolding of it in love. The process is an intellectual one. He who brings out a single truth so as to command universal consent, has done more to create union, than all the councils that were ever held. The intercourse and good feeling of councils may help on union, but their proclamation and creeds not at all. In truth, the conclusions of councils are seldom exactly true, for they are compromises, taking their seat between many stools, and so not exactly on any one. Individual belief is more often exactly right. In fact, there is a promise of guidance and help to individuals, but none at all to councils.'

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For the Register.

## TEMPERANCE REFORM.

Although living in comparative retirement, it is with deep interest that we have watched the progress of the various reforms at work around us, all of them giving evidence of a higher and better state of feeling in the community at large, and filling the mind with hopeful anticipations for the future. Yet, while we stand apart, as it were, from the general crowd, uninfluenced by the sanguine hopes of some, or the gloomy despondency of others, there are some considerations, which we feel have not yet received their due attention from that class of the community, who are now imperatively called upon to take a decided stand, both as regards their own influence and the good of their fellow men.

We would now especially apply our remarks to the great and noble cause of Temperance believing that until this is carried forward with firmness and vigor,—until men are aroused from their degradation and slavery to this greatest of evils, little can be accomplished in the other great departments of moral reform; that is, comparatively little, for until the mind is made to feel its own greatness and worth, until the soul is freed from shackles stronger than ever bound the limbs of the lowest of slaves, how can it realize the infinite worth of that liberty to others, how know the blessing of that calm and heavenly peace of heart, which 'he alone who feels it knows!'

Great as have been the miracles accomplished in this noble reform, we yet feel that ere it can be fully consummated, the *consciousness* of the greatness of the ill, has yet to be realized by those who occupy high stations in the community, those whose influence extends far and wide, and whose single voice would have a weight and power to incite hundreds of others, to pursue the path marked out by their daily lives.

Until a thorough reform be made among the higher classes of society, so termed, we feel that little can be accomplished elsewhere;—until the sparkling bowl be banished from the festive board of the wise, and powerful and talented of the land, we may in vain urge the poor and care worn and heart crushed dweller of some cold and cheerless home, to put far away the cup, which he deems, erroneously indeed, to be the only comfort and support of his weary days and nights. Can those who deem the exciting draught needful for the genial flow of wit and merriment at the festal board, and amid the social circle, go forward with an honest heart or countenance, and accuse the poor and care worn laborer for resorting to the same means for excitement and relaxation, albeit, the one finds it in the use of a more refined material than the other!

Can he whose home is surrounded by every luxury and refinement, who is a welcome associate of a large and educated circle of friends, who has learning and talents and wealth at his command, who can while away the lone or weary hour, by intercourse with the noble and great of all past ages and climes—can he, who with all of these resources at his command, yet seeks for higher exhitement in mere sensual indulgence—can he with any truth or honesty of purpose, bid the lone and uneducated child of poverty and want, to cast away the maddening cup, as that which contributes to his *greater* distress and suffering?

O no! first must the homes of the rich, the talented, the fashionable and the educated among us, be cleansed from every stain of this great evil, and then, and *then* only, can we hope to see the great end accomplished.

Again and again have we been pained, as amid the social circle, or the fashionable party, we have listened to the remarks of young ladies and gentlemen, so called, as the sparkling wine has been poured, and the merry jest uttered at the expense of those, whose notions have been deemed over strict in such matters.

Could they but once visit the wretched abodes of want and poverty, made doubly wretched by the fumes of intemperance, and the words of harshness and severity almost inseparable from a maddened brain, could they witness the sufferings of children, the poverty and degradation ever attendant upon this vice, could they by any means, once be brought to realize, that all of these sufferings proceed in some degree, (and to how great a degree none can say) from their own unwillingness to give up a slight self indulgence, we feel there are few with hearts so cold and dead, who would not rather forever forego all such doubtful selfish enjoyments, and exclaim in the spirit of St. Paul; with deep earnestness and truth, 'I will drink no wine while the world standeth, lest I make my brother to offend.'

Until those in the higher circles of life, are brought to feel the deep influence of their daily words and lives over others, we feel that the great reform still at work among us, can be but a partial one; until men are led to regard themselves as in a great measure responsible for the lives of their fellow men, until they learn to look upon all as children of the same common parent, as possessing equal capacities and rights with themselves, as capable of the same culivation, as created for the same great end; in a word, until men are brought to *realize* and *believe*, that the poor and tried and outcast from society, have natures in common with themselves, thoughts, feelings, aspirations tending to the same high end, souls created for progress and immortality,—until they feel and act upon these great truths, comparatively little can be accomplished.

Let the poor man feel that in urging him to give up indulgences, which tend only to his greater want and suffering, you speak only from pure and high motives, that you wish to unfold to his mind nobler and higher means of excitement, resources which can never fail him, in the hours of his greatest need. Let him feel that your words come from the heart, that you are willing and ready to sacrifice personal indulgence for his good; in a word, let a Christian spirit speak in your tone and manner, and he will no longer look upon you with suspicion, nor will your words seem to him as idle tales.

Strive to awaken in his mind a realizing sense of the power and dignity of an immortal spirit, and he *will* cast off the shackles of sensual appetite, which have so long enthralled him,—he will long and strive to take his place once more, among the good and noble of his race, and to be with them heirs of the same common inheritance of progress and peace.

Again would we repeat it. The Reform must take place among the higher classes of society; 'much we know has already been accomplished, but the great work has but commenced. Let our young men and women now coming forward into life, take a firm and decided stand; let them wholly renounce every such indulgence, albeit it receives the sanction of custom. Do they meet with, or fear the sneer and ridicule of others? What is the keenest of ridicule, compared with the happiness and well-being of an immortal spirit! Say not you can do no good:—there is no one so separated from his fellow men, as not to exert some influence for good or ill over others. If not in direct words, the daily life, has a solemn and wide spread influence, and from this you *cannot* escape. Go where you will, this will ever follow you, and if the happiness of many of your brethren is thus placed within your power, can you longer hesitate, can you longer deem it of no consequence?

Oh no! let the world go on, and say what it will, but to him who would assume the sacred name *Christian*, let *him* look well to himself, that in the solemn day of account, he may not have added to his other sins, the guilt of having kept back, or in any way retarded, by his words, or example, or influence, the great Reform now at work among us. But may he be enabled to rejoice that through his efforts, many of the ignorant and despised of earth, have been roused from their death-like slumber of indifference and vice, and been brought 'clothed, and in their right mind' even to the feet of the Great Master,—that thus the blessing of those who were ready to perish may rest upon him throughout eternity. M.

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For the Register.

SIR:—Will you allow a reader and subscriber to express his regret at some of the remarks which you made in the last Register upon Mr. Tappan's letter to Dr. John Ware. Having read it since as well as before the appearance of those remarks, I have been unable to discover that improper tone or spirit on which you animadvent. His vindication of Mr. Finney may be insufficient, and I certainly cannot concur with him in thinking Dr. Ware did wrong in giving the letter from Trenton a place in his memoir. But I can see nothing more in Mr. Tappan's communication than the language of one anxious to rescue the character of a friend from imputations which he considers unjust and injurious. That he should speak confidently concerning the truth of the opinions which he now holds and the bad effect of Unitarian views, is no more than as a sincere believer in Orthodoxy and the 'revival' system, he ought to do. And if such confidence of expression respecting our own faith, in contrast with the faith of those from whom we differ, be wrong, then I am sure that a large amount of blame lies at the door of many a Unitarian. C.

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For the Register.

## QUENCH NOT THE SPIRIT.

The Spirit is ever moving on our hearts. God has not left us without witness of himself. He whispers to us gently 'my son give me thy heart.' Hast thou not, my reader, heard that still small voice? Why then, O why will you not hear? A glorious kingdom lies about you on every side, why will you not enter in? Turn which way you will and the Jordan rolls close before you; tread on it boldly and it will not wet your feet. God has beset you behind and before, and surrounds you on every side. The world about us is his presence chamber; we his children may ever enter in; the doors stand open night and day. We fancy that we are in, and when the Spirit whispers come, we laugh it to scorn. But are we truly in the world while the world has for us no beauty, nor value, nor life, nor love!

Quench not the Spirit, accept his invitations, and enter into life. Be reconciled to God, and know that they who are at one with Him, are partakers of the Divine Nature, and sit with Jesus on his throne of glory. To them all Nature is radiant with beauty, to them all Providence ministers happiness.

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## LIBERALITY OF A BAPTIST MINISTER.

SUNDAY, March 8, 1846.

When I was ready this afternoon to give the benediction, a stranger in the middle aisle asked permission to speak. 'I have been very much gratified my friends,' said he 'with this days' services, and have learned to believe more fully than ever that all Christians are one. While I was at the West, I only heard of Unitarians, and heard of them as preachers of infidelity, but the Unitarianism I have heard in this house,' (it was a Church where I was on an exchange,) 'and that which I have heard this day, is, I believe, the true gospel. God grant that it may be preached from the Indies to the Rocky Mountains.' He then went on to illustrate by an anecdote, a certain point in the sermon, and finished by apologizing for doing such an unusual thing as to speak thus from a pew, self-invited,—but, said he, I could not resist the impulse.

On inquiry I found he was a Freewill Baptist minister, now out of health and resting for a time from his labors. It seemed to be so sweet an instance of Christian charity in him, that I could not resist the impulse to give it to the world. E. N. P.

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For the Register.

## CHRISTIAN UNION AND PROGRESS.

*Remarks of Rev. Charles Brooks at the Bulfinch Street Church, on the 12th inst.* (*Furnished by request.*)

CHRISTIAN FRIENDS,—The prayer which we have just offered together was full of petitions for an increase of Christian sympathy and brotherly love, both among ourselves and among our churches. I thought, at the moment, that our meeting here to-night was a grateful answer to all such prayers. How many there are who delight in these social gatherings. This dense crowd! How striking an illustration of Christian union, where heart responds to heart; and all this, because religious sympathy is a great fact of our nature. To think as others think, to feel as others feel is an inexpressible luxury to true Christian souls. If we may so speak, the Christian's heart is joined to Christ's heart by a conduit which makes the pulsations of the one simultaneous with those of the other. 'I am the true vine, said Christ, and ye are the branches.' This is being one with him *as* he is one with the Father. This is union; and it shows itself in all our social alliances and organizations, exemplifying the second great command, 'Love thy neighbor as thyself.'

In the remarks of our friend, who has opened the meeting, there were glowing passages concernig heaven and the just made perfect there. From this hint let me suggest a thought.—What relation have the great doctrines of Christian union and the immortal life to *purity of heart*?

The pure in heart shall *see God*. How pure are our hearts? How pure *can* they be? How pure *ought* they to be? The suggestion I would here make may to some be a new motive to purity. God looks into our hearts; *are we willing that our friends should?* The direct and reflective action of mind on mind is greater than we are ready to allow. One difference between our present and future state may consist in seeing and knowing how palpable this is.

Let us for a moment make a supposition, less fanciful than that of Edward Search in his 'Vehicular State.' Let us suppose two inhabitants of heaven, disciples of Christ, strangers to each other except in having that love of God and man which binds all souls together in bonds of purity and brotherhood, let us suppose them meeting for the first time; how *would they* communicate their thoughts, plans and happiness to each other? Let us *suppose* them coming near enough together to apprehend each other's sentiments, to catch each other's aspirations and to estimate each other's character; and all this by a clearness of spiritual vision far surpassing all that the enthusiastic clairvoyant ever dreamed of. They desire to hold communication, and therefore they immediately become *transparent to each other*. They now see as they are seen and know as they are known.—Finite and progressive beings they have a universe of unreached truth before them and they can suggest to each other the modes which seem best for attaining it. With no motive but that of advancing God's highest glory and man's greatest good, these inhabitants will delight to be seen and understood by each other.

Having nothing to be ashamed of, either in their faith or feelings, their motives or efforts, they will welcome congenial affections, in other minds. God is love—Christ is love—Heaven is love. By *this* shall all men know that ye are my disciples, says Christ, *if ye have love one to another*. Does love seek concealment?

The use I would make of the above supposition is this: Ought not our motives, plans and actions to be so pure—so full of God, so full of Christ, so full of Heaven,—that we should not object to having them seen and understood by our family and fellow-Christians? If the world was formed after the Christian model, if the kingdom of heaven was *truly* within us, should we be unwilling to have our sentiments and affections laid open to human eyes as they are laid open to God's?

Some may say, that this is a higher standard of purity than we can bear in this world. It may be so;—but, is it too high for us to think about or speak about? If we are unwilling to be fully known to men, is it on account of our virtues or our vices, our attainments or our deficiences? If the Church of the first-born in heaven are branches of the true vine, if they are one together and one in Christ *as* he is one with the Father; if they are in Christ and Christ is in them, and all are one in God, then we begin to see the oneness of thought, aim and effort which the gospel shadows forth for the soul. One central heart for all, one moral pulsation through all. Individuality shall not be lost, except as it is always lost in the social pursuit of a common end. Let us ask if we have risen to this height of spiritual purity and heavenly communion, or do selfishness and sin make us careful to hide our souls from the eye of men, and even make us wish to hide them from the eye of God? Should we not so live, that when we meet in heaven the pious and holy friends, whom we have known on earth, they may see that in our long separation we have cherished no thought which renders us unworthy of their heavenly confidence and love?

Does any one think that the spiritual union of the heavenly world will be any hindrance to individual progress? I think it will rather be one of the greatest helps. Faith, holiness, and piety, must forever be individual attainments. Progress is the record of true life. Shall we ever reach a point where nothing more is to be known, enjoyed or hoped for? Can there be any period in spiritual development? Let the humblest Christian, now on earth, look forward to his being as high as the highest angel in heaven is now, while that blessed spirit has opportionably advanced, drinking in the new glories of heaven and brightening with new splendor in his path;—for, in God there are resources enough for us all.

May these remarks, hasty and imperfect though they be, lead us to think what deep meanings there are in three words,—*union—purity—progress*.

## NEW PUBLICATION.

STUDIES IN RELIGION. By the author of 'Words to a Sunday School.'

The design of this book is one to attract attention and extort approval. Most of the topics of religious truth and experience are here brought under observation for study and reflection. It is not made up of common places, or very day thoughts. It is evidently the result of much study, and of a suggestive and thinking mind. While we can speak thus highly of design, we regret that its execution is so faulty and erroneous. There is a mistiness about the language, a use of indefinite phraseology, a metaphysical and figurative manner of expression, which leaves us frequently in doubt as to the meaning of the writer; or if the meaning is such as we are led to guess, then it is such as not always to recommend itself by its philosophy or truth. The heart of the writer is Christianized we are sure, and her imagination so highly spiritual; but at times we are led by some of her expressions, to fear, whether so much credit is not given to the intuitions of the natural man, and too little to the Great Teacher, without whom those intuitions would have been as low and imperfect as those of the heathen or savage. The Savior, if we mistake not, is too often brought down to the level of humanity, that humanity may be placed on a level with his divinity. A preference is evidently given to the spontaneous and free, which is but the workings of the animal, to the result of that action which comes from self-denial and self-control in accordance with the Divine Will. But about all this we may be sadly mistaken, for, as we have said, the language, is so indefinite, obscure, figurative and mystical that one may read it with great care and not fail to understand the author. So far however as we are capable of understanding it, it is a mingled skein of error and truth, of beauty and deformity which fails to recommend it to our judgment or approval. * * *

MOUNT LEBANON. We gave on the 7th inst. an account of the state of religious affairs in the part of Syria called Mount Lebanon. In the late correspondence of the New York Observer, we find the following article.

SYRIA, Dec. 9, 1845.

Since my last, Chekib Effendi had left Mt. Lebanon, and gone down to Beiroot, after having liberated most of the chiefs he had imprisoned. Things in that region are quiet, for the present, at least.

There is still some excitement back of Tripoli, in the region near the cedars. Reports speak of roads barricaded, and preparations made to oppose the soldiery. But the people there are too much divided among themselves for much to be apprehended from that quarter. So ends the present attempt to pacify Mt. Lebanon. The next important movement will, I trust, be attended with more important results.

The Turkish Governor has issued another firman for building the English Church at Jerusalem, which is understood to be quite satisfactory, and no humbug like the former. If nothing else now prevents, we shall soon see a Protestant Church built in Jerusalem, with the express sanction of the Ottoman Porte.

Yours, truly, EDINA.

KENTUCKY SABBATH CONVENTION. A Convention was held in Frankfort, Ky. on the 10th ult., for the purpose of encouraging and promoting a more strict observance of the Sabbath throughout the state. The sitting of the convention lasted two days. Delegates were present from nearly all the countries in the state. Governor Owsley presided. An address to the people of Kentucky in regard to the observance of the Sabbath, was prepared, approved and published.

TO CORRESPONDENTS. An article from W. B. S. to the Editor of the Christian Watchman is necessarily deferred till next week.

# SECULAR INTELLIGENCE.

## WEEKLY SUMMARY.

TIMOTHY WILLIAMS. The following notice of the late Mr. Willims is from a communication in the Boston Daily Atlas, under the signature of a 'Boston Merchant.'

'Timothy Williams, whose death has been recently announced, was one of those specimens of the past generation of Boston Merchants which are now becoming rare, but who never should be forgotten by those who follow them on the busy scene where so lately they were the prominent actors. As a class of men they have seldom, if ever, been equalled. Filled with the spirit of enterprise, finely tempered by prudence and sagacity, they sent the stars and strides of our country into all parts of the globe. Men of sound principles and a high sense of honor, their business was conducted on "the golden rule," and they made the name of 'Boston Merchant" respected at home and abroad. They laid the foundation of our prosperity; and they have set us an example of mercantile enterprise and integrity which it should be our pride to follow.

Of this class Mr. Williams was no mean member. Naturally diffident and retiring—unambitious of any thing but a good name—out of the small circle of his familiar friends and every day associates his worth was but little known. But it was not the less sterling for that. In all affairs of business his word was a bond, which needed neither signature nor seals. To the unfortunate and the poor he was always considerate and kind. To worthy young men who needed aid in their first struggles to gain a place and a name, he was a sound advisor and a generous friend; and if he never gave large sums in his days of prosperity, for public purposes, thereby gaining popular applause and a name for good works, there are many now living who hold in grateful remembrance some of his kind, but quiet and unostentatious deeds of kindness and charity, and many more who will hold in reverence the memory of his simple, straight-forward, high-minded, manly character. In his last days of suffering he was patient and uncomplaining—only wondering that death should delay his coming so long, and looking to the last sad change as a release from a life which for him had no longer any charms. To live as he lived—honored and respected by all who knew him:—to die as he died—without one regret, to sadden his flight from earth to Heaven, was a lot of which none are more worthy and which falls to very few.

If this imperfect notice calls to mind the memory of the good old man, as many of us have seen him in his daily business and his daily walks, may it also call up a firm resolve to imitate his noble virtues, and to do our part to sustain the high name which he helped to bring into repute, of a Boston Merchant.

STEAMER O. H. PERRY. We perceive by the Brooklyn (N. Y.) Advertiser, that the new steamer O. H. Perry, (the Advertiser calls her the Perry) is now receiving her furniture at the foot of Moore street, New York. The ladies' saloon and the cabins, says the Advertiser, are furnished in the most modern style. The engine is a 36 inch cylinder, and 8 feet stroke. The boat cost about $30,-000. This splendid boat, owned in part by our friend R. B. Kinsley, is to ply between this place and Newport, and is to commence her trips in the course of ten days or a fortnight. The Perry will intersect a boat at Newport for Greenport. Taking these boats in connection with the Fall River Railroad, it will form a delightful route in warm weather for travellers passing between Boston and New York. [Fall River Monitor.

A new diamond mine has been discovered in Brazil. A French paper published at Rio de Janeiro gives the following account of it:

This mine, which has already produced 400,000 carats of diamonds, was discovered in October 1844 by a negro shepherd. The man, struck with the resemblance of the ground to that of the mine of Tijuco, where he had worked, began to dig, and found some diamonds which he carried to Bahia for sale. He was arrested and thrown into prison on suspicion of having stolen them, but made his escape. He was pursued by some Indians who were sent after him, and found digging again for diamonds, and thus the existence of the mine became known to the Government. It is said that the produce already realised amounts to eighteen million of francs.

FROM YUCATAN. In *La Patria* of March 5th published at New Orleans, we find the latest news from Yucatan, received by that paper from sources which may relied on. It states that propositions had been received in Yucatan from the Mexican Government, to acknowledge and enforce the treaties between Yucatan and Mexico, and grant the former all their privileges in case the Yucatecos should obey and recognize the government of Paredes. The Legislative Assembly was about to meet at Merida on the 17th, in order to consult and resolve upon what should be be done in such case, and whether or not they would accept the offers from the Mexican Government. *La Patria* remarks that if the Yucatecos subject themselves now, and admit the proposals of the Mexican Government, they will undoubtedly lose by it, as the government of Paredes is not established under a stronger system than Herrera's was, and consequently in a new change of government, which may take place at no distant day, the Yucatecos will suffer another insult, and other exactions from him who may succeed Paredes in the Presidential chair.

NEW MEDICAL EDIFICE IN BOSTON. Arrangements are in contemplation, says report, for the speedy erection of a new and more commodious edifice for a Medical College. The old Mason street building is to be abandoned. Dr. Geo. Parkman, of this city, has presented a site for the new fabric, near the Massachusetts General Hospital, sixty feet by one hundred. This is generous, indeed, and should not be forgotten by those who control the destiny of the Institution [Medical Journal.

MEXICO. News several days later has been received from Mexico, at New Orleans. The Picayune says that 'the prominent feature of the news is the open canvassing of the question of establishing a constitutional monarchy in Mexico.' This subject, it says, had evidently taken hold of men's minds seriously, 'and the probability of a revolution founded upon the desire of obtaining a stronger and more stable government was the town talk.'

A more settled government in Mexico seems to be desirable. And it would not seem strange if many of the people of Mexico tired of revolutions, and the constant uncertainty to life, property, and everything dear, should be willing to listen to suggestions which are said to have been made from the other side of the Atlantic, of the advantages to be derived from a stronger and more steady government, in the shape of a monarchy. On this subject we gather the following hints from a Washington correspondent of the New York Evening Post. That correspondent speaking of Mexico, says:—

'The position of the internal affairs of that country is probably set forth with an approach to accuracy in the following statement. The capital is inundated by swarms of European intriguers sent out by the governments of England, France and Spain.'

In describing the objects of these intriguers, he says, the mission of the last is,—

'To form a monarchial party, with the design of providing another berth for some scion of the House of Bourbon, and of raising up a power on this continent which shall be at the same time the natural ally of the sovereignties of the old world, and the rival and enemy of the United States.

This might have been termed a few months ago, a weak and groundless rumor; but we have the design now avowed in almost official language by the French government. What progress these efforts to raise a royalist party in the country are making, it is impossible to say. They have at least succeeded so far as to effect the establishment of a journal, the Times, with that express purpose in view. How these intrigues are regarded by Paredes and Almonte, is the problem which most embarrasses our cabinet. What part in the drama Paredes will play, is doubtful, because the character and capacity of the man does not seem to be very well known. He was certainly for the five last years of Santa Ana's career, the most able and intrepid of the chiefs that were at any time opposed to him. If his abilities are as great as his ambition, he will not be made the tool of the royalist agents—if, on the other hand, they are so limited that he will be unable to retain his present position at the head of the government, it is probable that to save himself from the consequences of a revolution in favor of some more fortunate leader of the pretorian bands that have long controlled the affairs of the nation, he will yield to the solicitations and bribes of the foreign faction.'

GREAT FRESHETS. The late rai at breaking up of the winter, have occasioned an almost unprecedented rise of the rivers in various parts of the country. Many lives have been lost, and much property destroyed. At Albany the water rose six inches higher than it has within the memory of the oldest inhabitant. From the Delaware, Schuylkill, Susquehannah and Juniata we hear similar accounts. On the Connecticut, thus far, we have heard of less damage than in former years. On the Merrimac, especially at Haverhill, the water rose to a great height, and inundated all the lower streets, and destroying or injuring a great amount of property. The same appears, by later intelligence, to have been the case at Albany, and at various places on the rivers communicating with the Hudson.

☞ We give the following extracts in regard to the freshet.

TERRIBLE CALAMITY AT BUFFALO.—$100,000 *worth of Property destroyed*. We are informed by a passenger who left Buffalo this morning, that that city was visited by a fearful calamity last evening at seven o'clock. About that time, the ice in the Creek gave way, and came down like a perfect avalanche, carrying everything before it! Between the foot of Main street and the Lake, there were some 15 or 20 canal boats, every one of which had disappeared, no one knew whither, but it is supposed, were jammed together between the steamboats, and completely demolished.

The steamers United States, Wisconsin, Chatauque, Frankfort, Indian Queen and two or three others, are greatly injured. The Chatauque had the upper works entirely carried away and torn to pieces.

Every steamboat lying in the Creek, was more or less injured, except the Clinton and Indiana.

The Rochester broke two cables, and dashed down the Creek with fearful velocity, carrying everything before her, staving in a portion of the dock, and now lies partly under the dock. The injury done to this steamer alone, it is said, will amount to several thousand dollars.

About twenty schooners were lying in the Creek, and every one of them has been greatly damaged; some completely demolished.

The steamer Dole went down the stream about forty rods, stove in a portion of her hull, and sunk.

The propellers lying in the Creek were all badly injured, some of them damaged to a considerable amount.

It was generally supposed when our informant left, that there were a considerable number of individuals on board of the canal boats, which have disappeared. If so, the loss of life on board these and the steamers, must be great.

Of course it is impossible to estimate with any degree of accuracy, the damage done, but it is supposed to be not less than *one hundred thousand dollars*. [Rochester Daily Advertiser.

TRENTON, Monday morning, March 16. The greatest freshet known upon the Delaware for many years saving that of 1841, commenced on Friday night, being caused by the late rains and thaw. The river rose about three feet in one hour, overflowing the banks in many places.

The spectacle presented by the river yesterday was indeed grand; one immense sheet of water rushing on with fearful rapidity, carrying in its impetuous course great fields of ice mingled with fragments of houses, boats, bridges, rafts, hay stacks, and everything else pertaining to farms, woods, or mills.

The only obstacle which successfully braves the torrent is the Delaware Bridge, whose piers of solid masonry stand unmoved.

Monday evening's train of cars from New York left its passengers in Trenton last evening, being unable to ford the pond upon the track near Bordentown, where the timber and rails were raised to the surface. The trains from Philadelphia have been obliged to send their cars along the track from Bordentown to Amboy. [Newark Advertiser.

The Harrisburg Telegraph says:—

'The rise of the water in the Susquehanna, which commenced on Friday last, has been the most destructive flood that has ever been witnessed since the first settlement of the country on its borders. Harrisburg, at the time of writing, is approachable on the East, South, and West, only by water communication, and standing on an elevated place, it presents the appearance of a town sinking into the sea—the house in the lower part of it being submerged in water, in some instances, nearly up to the second story.

Between ten and eleven o'clock, on Saturday evening, the piers of the Old Harrisburg Bridge, (that celebrated structure, the first built over the Susquehanna—built by Burr, on the arch principle, at a cost of $195,000, commenced in 1813 and completed in 1817) began to yield to the mighty current, and it has been entirely swept away. The west part of the Harrisburg bridge, extending from the Island to the Cumberland shore, is still standing. Of the new railroad bridge, which was being constructed by Mr. Kirkbride, all the piers were finished and four spans of the frame work were erected on them. All carried away.

The spans of the eastern end of the bridge at Duncan's Island, erected in 1837—one of the finest structures in our county—have also been carried away. Also, the bridge over the mouth of the Juniata, from Duncan's Island to the Perry county shore; and the bridge over Sherman's creek in the village of Duncanon. The dam across the same stream, with the extensive nail factory and rolling mill, has also been carried away, and the works of Fisher & Co. are reported as having suffered greatly, in the destruction on buildings, machinery, &c. The nail factory is said to be destroyed.

The Susquehanna, at Harrisburg, contained more water than at the terrible ice flood in the winter of 1785, or the memorable pumpkin flood of 1787.

The Boston Traveller says:—

'It seems by latter accounts from the scene of disaster at Haverhill, that the damage is much more serious than was anticipated. The water has not been know to be so high for eighty years, and the damage to dwelling houses, factories, work shops, furniture, &c., cannot yet even be conjectured with any degree of correctness.

We learn that on Merrimack and Water streets, leading from the depot to Little River, all the provisions and contents of the cellars, for three fourths of a mile, are destroyed.—Children were taken from their beds by wading through the water waist high. Large quantities of wood on the banks of the river have been floated off.

One man saved his children, who were quietly asleep, only by wading through water up to his waist, then taking them to a chamber, thence through a window, and so upon the roof of an adjoining building, escaped. Some families have been driven from their parlors, without having time to take a single article of furniture. The firm of Montgomery & Co. is said to have $20,000 worth of shoes and leather now under water.'

MURDER OF THE VAN NEST FAMILY. The whole family of Mr. Van Nest, residing at Fleming, Cayuga County., was murdered by a negro one night of last week. The murderer had been five years in the State prison. He was captured at Fulton, Oswego county, and taken to the late residence of Mr. Van Nest, just at the time that Mrs. Van Nest's mother, Mrs. Wickoff, one of his victims, breathed her last. The murdered persons, are Mr. Van Nest, his wife, their son, a child, and Mrs. Wicoff. The hired man, Van Arsdale, it was hoped would recover. (He is since dead.) The details of the murder are too horrible for publication. Freeman was fully recognized by Van Arsdale. In answer to all questions put to Freeman by his captors, he only said that he had been in prison five years wrongfully, and he had made up his mind that somebody must pay for it.

NEW-HAMPSHIRE ELECTION. The Manchester American publishes a list of the names of 245 persons chosen to the next House of Representatives of New-Hampshire, with their politics, viz. 112 Whigs, 24 Independents, and 109 exclusive Democrats. A dozen or fifteen representative districts are not yet heard from, and the American estimates the Whig majority in the House at twenty, and states that three of each party only are chosen to the Senate.

THE SMITHSONIAN BEQUEST. On Saturday, Feb. 28th, a bill was reported in the U. S. House of Representatives providing for the appropriation of this long neglected bequest to the purposes intended by the testator. The bill provides that the interest now due, amounting to $240,000, shall be expended in the erection of suitable buildings upon any of the unoccupied grounds in the city of Washington. It also provides for a Professorship of Agriculture, and one for a Normal School, and that $10,000 shall be appropriated to each of these objects. The money, according to the bill, is to be loaned to the government of the U. S. at 6 per cent. The interest alone is to be expended.

LONGEVITY. Mrs. Martha Taber, who was born in Newport, March 10, 1744, completed one hundred and two years on Tuesday last. She resides with her daughter, Mrs. Knight, on the Long Wharf. A younger sister, Mrs. Phebe Stoddard, who will be 90 years old in July, is now on a visit at the same house. Both of them enjoy good health. [Newport (R. I.) Mercury.

A GOOD WEEK'S WORK. As a specimen of the business done in "and the work done by the conductors of the Merchants' Exchange Reading Room, we give the number of arrivals for the week ending this day—Foreign, 6 ships, 6 barques, 20 brigs, and 13 shhooners. Coastwise, 11 ships, 10 barques, 12 brigs, and a large number of schooners.

To record the cargoes, and report the news on the books, the following is the report. 13 pages of the General Record or News Books; 18 1-2 pages of the Foreign Importation Book; 17 pages of the Coastwise Importation Book, beside a proportionate writing in the other Books of the room.

[Transcript Wednesday.

FROM ENGLAND.—ARRIVAL OF THE HIBERNIA. The Hibernia arrived at this port on Thursday morning. She brings Liverpool papers to the morning of the 4th inst.

The most important news is the result of the vote in Parliament, on Mr. Peel's measures as to the corn law, and other particulars of the tariff. The vote was, in favor of Mr. Peel's measures,

| | |
|---|---|
| | 337 |
| Against them, | 240 |
| Majority, | 97 |

Wilmer & Smith's Times says: 'This majority is too potent for the landlords to struggle against. The safety of the measure is insured.'

Sir Robert Peel at the conclusion of his speech, remarked that the vote to be given did not involve a question of confidence in the government, but the decision as to whether the House were willing to advance upon the path on which they had been protecting, or whether they would retrograde.

FROM INDIA. A full and most appalling account is given of the late battle in India. The loss of the Sikhs is stated at from 25,000 to 30,000, and of the British 3,300, including 50 European officers.

The Old Colony Railroad has recently been extended from South Boston into the city proper. Their depot is situated on Albany street directly beside the Worcester depot and is a well constructed and commodious building.

## OBITUARY.

### HON. JAMES L. HODGES.

In this town, on the 8th inst., HON. JAMES L. HODGES, aged 55 years and 11 months.

The sufferings of our friend are over. His wasted remains lies now in calm rest—nothing more shall vex him—no pain shall rack his limbs, his pride, his sensitive heart, shall no more be wounded. The last struggle is over, and he sleeps well.

The inhabitants of this town and county know him whose death we record. His name is woven in—his labor and skill in business are intimately associated with many a benevolent enterprise, many a project for the public improvement. This county will never forget his efforts to establish here a Bible Society—the poor will not soon forget his labors for them; for, if we mistake not, mainly by his exertions, was a farm and poorhouse purchased, where they might enjoy some home feelings, rather than be sold at auction to be fed and lodged like cattle.

As a public man, the State of Massachusetts will do justice to his memory; for he has served her as a Representative in Congress, also as a State Senator, and as a Representative in her General Court; as a reviser of the Constitution, and last in the more humble but not less responsible office as a magistrate in his native county. But all these labors and employments seem unimportant, when we think of him as a worker in the cause of Education and Religion—the advocate of Temperance and Peace.

The church of which he died a member, will not soon forget the impressiveness of his presence, as, feeble and infirm, he rose from his bed to make one around the table of the Lord, to be admitted to his visible church, to confess his Savior in the sight of men; nor will the writer of this notice soon forget the hearty grasp of the hand, the placid, christian smile that lighted up his face as, after the service, we met in congratulation, it said 'we are now one in Christ, my brother; now a new bond unites us, joy and peace in the Holy Ghost.'

Our friend died a christian death. In his last hours he was patient and resigned. He thought more of others than himself. His delicacy and habitual politeness did not desert him to the last. He died with dignity—as a man and a believer.

He was a man of large views and generous feelings. He had a nice appreciation of everything that is true and beautiful. His tastes were not modern—he loved the fountains of learning; and was more familiar with the models than with the copies, in literature and art. He loved his country, and he knew her history, and his interest for his friends did not leave him even the day before his death, when he could hardly speak. He wished then to hear the news from Washington. He loved to talk of the patriots of the Revolution, and to forget his pains in contemplating some lofty character, some noble heroism, some disinterested sacrifice.

The last few months of his life were cheered with the memory of the great spirits of the world, the martyrs to truth, the patriots, the heroes of Liberty; but most of all did he love to talk of his Savior. His prayer was ever on his lips, and he died in the full faith of His life, His miracles, His resurrection, and his own immortality. COM.

[Taunton Whig.

TRIBUTE TO THE MEMORY OF COL. PURKITT. This is the title of an interesting and well written article on our first page. Though long articles are not commonly read, and as a general rule are to be avoided by an editor, yet there are some cases that may be regarded as exceptions. This, it is hoped, may be considered as one of them, and that its length may not hinder its attentive perusal.

☞ NEW YEAR'S GIFT. Nearly 10,000 copies of 'Pictures from Memory's Gallery,' written by Rev T. B. Fox for the occasion, have lately been distributed in the name of the pupils of the Warren street Chapel, and as an acknowledgement of the contributions of other Sunday Schools to their Floral Procession of last July.

Should any School have received no Tracts, or an insufficient quantity, they will have the kindness to notify Mr Barnard, No 5 Warren street, Boston, of the fact, and the omission will be cheerfully supplied. mh7

☞ The reader will perceive by turning to Dr. Gunn's advertisement, that he is the first Dentist in this country, who has advertised to return, unconditionally the payment made for Dental Plate Work, where entire satisfaction is not given. This we consider to be of eminent advantage to the public, and the best evidence that he is in possession of all real improvements in that complicated branch of the art—there being quite a large number of persons in this city who have paid no small sums for Artificial Plates of Teeth which after a few weeks trial were found to be unserviceable. [Transcript. 1wis mh14

## MARRIAGES.

In this city, 15th inst, by Rev R. C. Waterston, Mr Levi Knight of Milton, to Miss Elizabeth Cory of Boston.

11th inst, by Rev Dr Gannett, Capt James W. Hannum to Miss Louisa, youngest daughter of Andrew Morton.

15th inst, by Rev Mr Cushman, Mr Francis D. Brown to Miss Mary A. Welch, both of this city.

By Rev Mr Stow, Mr Nathaniel W. Ordway of Braintree, to Miss Sarah M. Ayer of Newburyport.

In Newton, Lower Falls, 11th inst, by Rev Mr Baury, Mr George Fuller to Miss Margaret J. Trenar.

In Nantucket, Mr James H. Adams to Miss Phebe Ann Bunker.

In Portsmouth, Mr Barnet W. Akerman of Portsmouth, to Mrs Lydia Ann Putnam of East Boston.

In Danvers, by Rev Mr Tolman, Mr Charles H. Russell to Miss Caroline E. Russell, both of Middleton.

In Exeter, NH, Mr E. L. Rider of East Boston, to Miss Harriet A, daughter of Capt John Dodge of E.

In South Brookfield, 11th inst, by Rev Mr Newell, Mr James Hamilton, Jr, to Miss Isabella M., daughter of Mr Gardner Tufts.

In Philadelphia, 5th inst, by Rev Wm H. Furness, Matthew Williams, to Isabella, daughter of Joseph Baylis, all of P.

## DEATHS.

In this city, 14th inst, Mr Josiah Nottage, 39.

15th inst, of consumption, Mary H. wife of Mr Henry A. Kendall, 32.

14th inst, Miss Harriet E, daughter of Benjamin G. and Lydia Sweetser, 24½ years.

In Charlestown, 12th inst, at the house of Charles Muzzey, Mrs Elizabeth Muzzey of Lexington, in the 92d year of her age.

In Scituate, 14th inst, Mrs Bethia Tolman, 94.

In Acton, 15th inst, Mrs Sarah, widow of the late Dr Abraham Skinner, 82.

In West Boxford, 11th inst, Hannah Jane, daughter of Enoch and Sarah Jaques.

In Haverhill, Ruth W. Messer, 46.

In Medfield, Rachel Felt, 86.

In South Boston, 17th inst, Lorenzo P. Leeds, 28, son of Samuel Leeds, Esq.

In Roxbury, 14th inst, Louisa Ann, wife of Mr John Eagan, 26.

In Cambridge, 17th inst, Mary Wheeler, eldest daughter of Professor Nayer, 16 yrs.

In West Cambridge, 15th inst, Mr Henry Swan, 54.

In Westborough, 11th inst, Caroline A., wife of W. L. G. Hunt, and daughter of Nahum Fisher, Esq. 25.

In Roxbury, 16th ult, Edward J., son of Ralph Crooker, 7 yrs 6 mos.

In Townsend, 15th ult, Mr Charles Gaylord, 44.

In Unionville, Martha Comins, youngest daughter of Timothy and Adeline Woodcock, 2½ yrs.

In Taunton, 17th inst, Harriet Burling, daughter of Wm A. Crocker, Esq., 6 yrs 4 mos.

In Woodstock, Vt, 21st ult, Mr Walter Pollard, a pensioner of the revolution, formerly of Berlin, Mass. 85.

At his residence, on the bank of the Oneida river, in the town of Clay, N. Y, 7th inst, after an illness of about one week, Col Amos Sheldon, formerly of Beverly, 56.


☞ NOTICE.

STRANGERS visiting the city, and all others in want of READY MADE CLOTHING, are requested to call at the

QUINCY HALL CLOTHES WAREHOUSE,
—UP—
*OVER THE MARKET.*

The largest Clothing Establishment in Boston by one half. Manufacturers and dealers can replenish their stocks at short notice. Constantly on hand one of the largest stocks of CLOTHS, CASSIMERES, DOESKINS and VESTINGS, that can be found in the city, of every shade, quality, and finish, which will be made to order; workmanship, fit and style surpassed by none.

ONE PRICE,

And this guaranteed to be the lowest that similar articles can be obtained for.

☞ Experienced Cutters, attentive Salesmen and Clerks constantly in attendance.

Call before making your selections.

J. SIMMONS & CO.
mh21 is6m Over Quincy Market, Boston.

NOTICE. The Summer Term of the Townsend Female Seminary will commence on the third Wednesday in April, and close the last Wednesday in July. A. G. STICKNEY, Sec'y.
Townsend, March 13th, 1846. 4tis mh21

PUTNAM'S DISCOURSE. This day published, The Discourse delivered at the Installation of Rev D. Fosdick, over the Hollis street Society, by Rev George Putnam.
For sale by JAMES MUNROE & CO., No 134 Washington, opposite School street. mh21

EMERSON'S ESSAYS—Price 50 cents. Essays by R. W. Emerson, 1 vol 16mo, price 50 cents. Published in the Boston Library of American and Foreign Literature.
Published by JAMES MUNROE & CO, 134 Washington, opposite School street. mh21

NICHOLS'S THEOLOGY. Price 38 cents—1 vol 12mo, cloth. A Treatise on Natural Theology.

'Every House is builded by some man;
But he that built all things is God.'

By J. Nichols, D.D.; second edition, with additions and improvements.
For sale by JAMES MUNROE & CO., No 134 Washington, opposite School street. mh21

DR. C SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.
This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.
The *next Term* will commence on Monday, the 20th of April, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.
REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. m14

FAMILY BOARDING SCHOOL AT GERMANTOWN, QUINCY. MISSES SULLIVAN'S Summer School will commence May 1st, 1846, to continue 21 weeks—with a few days vacation in July.—The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training with healthful recreation and physical exercise. For the latter the location affords various facilities—particularly sea bathing, to which careful attention is given. Instruction in the common and higher English branches—Languages, Music, Needlework, Drawing, &c. Daily communication with Boston by stage and railroad. Information concerning the location, &c. can be obtained of Mr John W. Sullivan, No. 23, Long Wharf, Boston. Inquiry may also be made at Germantown—or by letter directed to the care of Deacon John Sullivan, Quincy, Mass. During the 3d week in April personal application may be made at the house of Mr. Wm. Blake, 47 Allen street, Boston.
References—Rev. Wm. Hague, Dr George Shattuck, Mrs J. B. Read, 3 Howard st., Mrs Marion Dix Sullivan, 45 Bowdoin street, Dea S. G. Shipley, Rev N. Colver, Boston; Dr J. Wild, Braintree; Rev Wm Allen, Elisha Marsh, Esq., Quincy.
N. B. By early application a few individuals can be accommodated with board at the same place.
Germantown, March, 1846. 1is&1osap11 m14

DENTAL SURGERY. The subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry. He engages that the compensation for every description of Dental Work, from the insertion of one Tooth to that of a Whole Upper and Lower Set, shall be but one half the amount charged by others, and stated to be only the cost of construction. He agrees further, that after sufficient time has elapsed to test the work should the same prove to be inferior to any done in this city, or not to be satisfactory to the patient, the money paid will be returned.—The subscriber would state that he has permission to refer to ladies and gentlemen of this city for whom all kinds of Dental Operations have been performed and may remark that he has had several years experience in the business, having been employed in the Dental Establishment of Dr. N. C. Keep, and having made all the Dental Plate Work in that of Dr. D. K. Hitchcock's (excepting that made by students,) for two and a half years—also the entire direction and making of two specimens of Dental Plate Work exhibited at the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey,) and one exhibited at the late Exhibition of the Massachusetts Charitable Mechanic Association at Quincy Hall, which received a premium.

J. GUNN, SURGEON DENTIST,
114, Court (corner of Sudbury) street.
1wis7os mh14

SELF FORMATION, or the history of an individual mind; intended as a guide through difficulties to success, by a fellow of a College, 12mo, 504 pages, price $1.
This day published by CROSBY & NICHOLS, 118 Washington street.

NEW TRACT OF THE AMER. UN. AS. Trinitarian Admissions mostly from John Wilson's large work, all the extracts being in the exact words of Trinitarian writers, by Rev. F. W. Holland, 4cts. Just published and for sale at the depository, 118 Washington street, CROSBY & NICHOLS.

BOARDING & DAY SCHOOL FOR YOUNG LADIES IN PLYMOUTH. The subscriber, being about to commence the fourth term of his School, would like to receive four or five young ladies into his family, as boarders. The healthful and agreeable location of his house—directly overlooking the bay—the peculiar social advantages of the town, and the facility of access to it by railroad, recommend his School to the attention of parents, who are in quest of a place of education for their daughters.
Those who may wish to inquire respecting his qualifications as a teacher, are referred to the following individuals:—Rev G. W. Briggs, Jacob H. Loud, Esq., Thomas Russell, Esq., Plymouth; Rev C. Robbins, Rev E. Peabody, Mr George W. Bond, Boston; Rev G. Putnam, Roxbury; Mrs H. Ware, Jr., Milton; and Mr David Dana, Lowell.
Particular information may be obtained by addressing the subscriber. H. F. EDES.
Plymouth, Feb 25, 1846. tf mh7

Notice.

A GENTLEMAN of several years experience in a Southern city as Salesman and Accountant, and who is *personally* acquainted with *all* the *best* and *most desirable* Dry Goods dealers, and can influence a large custom, is desirous of obtaining a situation in this city in a Domestic Commission or Importing Dry Goods House, or would be glad to find a Partner to join him in establishing a Commission House in city first referred to.
Address Box No 1263. tf mh7

BOARD IN THE COUNTRY. A family of 4 or 6 persons can be accommodated with board at a farmer's house very pleasantly located, about 15 miles from Boston, near a Railroad Depot. Those who would like to go early in the Spring, and remain six months or more, will find good quarters on reasonable terms. For information, apply at the Christian Register office, Water st. tf f28

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new or second hand Organs constantly on hand.
Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.
We would refer to the large Organ lately built by us in the Rev Dr Beecher's Church, Salem street.
Professional reference of the first authority.
f28 ostf SIMMONS & McINTIRE.

THE IMPROVEMENT OF THE MIND, by Isaac Watts, D.D., with Corrections, Questions and Supplement by Rev Joseph Emerson, late Principal of the Female Seminary, Wethersfield, Conn.
Rev W. C. Woolbridge, Editor of the Annals of the Annals of Education for October, thus notices the above:—'One of the best guides to self-education ever published; prepared for the use of Schools, by an able and experienced teacher. We need not say more.—We wish it an extensive circulation.'
A correspondent, noticing Emerson's Watts on the Mind, remarks:—'If Franklin that said he who would attain to a good English style, must give his days and nights to the volumes of Addison, ought it not to be said that whoever would possess a well-balanced mind and good habits of thought, must give his days and his nights to Watts on the Mind?'
The Episcopal Watchman remarks:—'A new edition of this very valuable work has just been published. The encomium of Dr Johnson is well known, and among the thousands and tens of thousands who have perused and reperused the work, we question whether a single reader ever felt disposed to impeach its justness. We agree with the great critic and moralist, in thinking that 'whoever has the care of instructing others, may be charged with deficiency in his duty, if this book is not recommended.''
Published by JAMES LORING, 132 Washington street. f28

WILL be published in a few days—The Sermon delivered at the Installation of Rev D. Fosdick, as Pastor of the Hollis street Church, by George Putnam. Also, the Charge, by Rev Dr Frothingham; the Right Hand of Fellowship, by Rev Chandler Robbins; and the Address to the Society, by Rev Ezra S. Gannett.
CROSBY & NICHOLS, Publishers,
mh14 118 Washington st.

WARE'S LIFE. The stereotype edition of the Life of Rev Henry Ware, Jr. will be ready about the 1st of April, printed on a larger type.
Published by JAMES MUNROE & CO., 134 Washington, opposite School street. mh14

TRINITARIAN ADMISSIONS.—Mostly from John Wilson's large work; all the extracts being in the exact words of Trinitarian writers, by Rev F. W. Holland; price four cents, being No 223 Unitarian Tracts for February, 1846.
For sale by JAMES MUNROE & CO., No. 134 Washington, opposite School street. m14

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXXIV, for March, 1846. Edited by Rev A. Lamson and Rev E. S. Gannett.

—CONTENTS—

Art 1. Stuart on the Apocalypse.
2. Schism in the Society of Friends.
3. St Augustine and his Works.
4. Retribution.
5. Briggs's Discourses.
6. Doubts concerning the Battle of Bunker Hill.
7. Poetical Contributions.
8. Memoir of Henry Ware, Jr.
9. Religious Life of England.
10. Notices of Recent Publications.
11. Intelligence.

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THE M

## POETRY.

In our notice on the 7th instant, of the late Installation at Hollis street, we spoke of three original Hymns, one of which we published. We now give the other two. One of them only, we find, is original. The other, by C. S.,—a well known signature—was written for the South Congregational Society at the time of the Ordination of Rev. Mr. Motte, and was now selected as most appropriate for this occasion.

### HYMN.

Thou Lofty ONE! whose name is Love,
Whose praise all nations swell,
Bend from thy glorious throne above,
And in this temple dwell.

Father, 'tis thine—this sacred hour,
Thine let its spirit be,
And while each tongue proclaims thy power,
O turn each heart to Thee!

Bless *him*, thy servant—bid him here
Thy faithful shepherd stand,
To fold for Thee, through many a year,
This little gathering band.

Bless him with grace their steps to lead,
Where no dark tests divide,
To make the name of CHRIST their creed,
His life and law their guide.

Bless *them*, thy children—them and theirs,
In all their ways below;
Be with them, Father, in their prayers,
And with them in their wo.

Be with them when they come to die,
And make the summons blest;
Then in a better world on high,
Receive them to Thy rest. C. S.

### ORIGINAL HYMN.

The patriarch's dove, on weary wing,
One leaf of olive found,
Within the narrow ark to bring,
When all the earth was drown'd.

The dove of GOD, in happier hour,
O'er Jordan's sweeter wave,
In symbol show'd the Spirit's power,
That all the earth would save.

O Lord! to this our sacred rite
Such gracious tokens grant,
As make thy temples, where they light,
Thine Arks of Covenant.

And still on Life's baptizing tide,
Or Sorrow's bitter sea,
Descending Peace be multiplied,
And hallow hearts to Thee! S. L. F.

[From the New York Observer.]

### STANZAS.

TO THE BEREAVED PARENTS OF C. W. L.

'Ye weep, and it is well!
For tears befit earth's parting.'
MRS. HEMANS.

Tears for the smitten heart
That mourns earth's severed ties,—
Tears for the loved, who part
In sadness 'neath the skies,—
Tears for earth's brightest hopes when fled—
Tears for the cherished, *early dead.*

Yes, tears may dim the eye,
When sorrow sways control,
Nor yet one murmuring sigh
Escape the stricken soul;
For ah! when he of Bethany slept
In death's embrace, then Jesus wept.'

And *ye* may weep—'tis well—
Since thus bereft ye are,
For grief's own shadowy spell
Is on your spirits there;
Ye mourn a spirit from you flown—
A sweet voice from your household gone.

Fond memories, I ween
Are busy in each heart,
Recalling each dear scene
In which your lost bore part;
The eye of love—the smile—the kiss—
That sweet, that cherub face ye miss.

Ah, yes! 'round board and hearth,
A vacant place ye find,—
And one tie less on earth,
Your spirits here to bind;
But then how sweet the thought here given,
*Another harp is strung in heaven.*

All that your fondest love
Was wreathing for that brow,
In the spirit-land above,
Is consummated now:
What for your darling could ye crave,
More than Heaven writes upon its grave?

Then, though ye weep—*rejoice;*
Though thrice bereft—*hope on;*
And soon shall higher joys
Your yearning spirits crown:
Sweet voices woo you to the skies,
No more to mourn earth's broken ties.
Troy, N. Y. IDA.

## MISCELLANEOUS.

### TENEMENTS FOR THE POOR.

The following account of an experiment in house-building for the Poor of Boston, communicated to the Daily Advertiser of this city, is deserving of the earnest attention of men of means and true philanthropy. Some further reference to the subject will be found under our Editorial head, this week.

'A good deal has been written by medical men, and others engaged in visiting the poor, about the wretched manner in which they are lodged, and the high prices they are forced to pay for these lodgings; but the subject seems hitherto to have attracted but little the attention of the capitalists, through whose action only any important change in their condition can be effected. This may be attributed to two causes. First, that but a small number of this class of citizens is usually acquainted, by personal observation, with the hardships which the poor suffer in this respect, and consequently their sympathies are not as much awakened to the subject as they should be; and secondly, that there is a prevalent opinion that tenements leased to the poorer classes, by which I mean day laborers, are 'poor property,' owing to the trouble and loss in collecting the rents, unless they are leased to some middle man who gives security for the whole rent, and makes the most he can out of the unfortunate inmates.

Neither of these reasons are, I think, good ones, being founded in a want of correct knowledge.

If any man doubt the assertion that the poorest class of tenants not only pay much more in proportion to their accommodation than any others, and much more than they ought to pay, but that a large number of them inhabit cellars and garrets not fit for the lodgment of any man, let him join for a single day one of our ministers at large in his visits, and I am sure he will become convinced that the evil has not been exaggerated. But if it be admitted that the poor are thus wretchedly provided for, is it not the duty of men of property, obtained in part through the labor of these poor brothers, to devote a portion of it to the improvement of their condition, by building for them houses so contrived, as to give them all the comfort which can fairly be afforded for the rents they pay? Is it not, I say, the duty of the rich to do this even if it could not be shown (as it can be) that this sort of real estate is as good as any other? Surely the safe investment of his funds is not the only duty of the rich man! But what are the capitalists and builders actually doing in the matter? They are pulling down on all sides the old houses and sheds occupied by the poor, without substituting any thing which can take the place of them. Handsome houses, shops and stores, supplant each season, the crumbling abodes of the needy laborers, who, driven from one corner after another, are obliged to throng still more those crowded and dreary quarters which remain to them.

It can however be shown, by both reason and experience, that a class of houses well contrived for the use of those who pay by the week, ought to be, and is good property, when so managed as to give the tenants their full money's worth. I doubt got that, as matters are now managed, the tenants, subjected to a kind of rack-rent system, by which a middle man gets a large profit at their expense, and crowds his house to such an extent as to make all neatness and comfort impossible, may frequently be backward in their payments, and wasteful of the landlord's property. They find no pains taken to secure their comfort, and return tit for tat. Treat men like dogs, and they will behave like dogs, all the world over. Crowded as the poor are in some parts of our city, without light, air or water, how can the virtue of neatness be expected of them? If we wish to teach them cleanliness, we must first provide them with rooms in which it is possible for them to be clean, and then they may gradually learn to be so.

The first move *must* come from the upper classes, and in the form argued. The truth is, one cannot draw any conclusions as to what this class of tenants would be, if properly housed, from their present appearance; but we can draw a very reasonable conclusion from analogy, and the nature of the change proposed. If you put men, who are now crowded and uncomfortable, into clean, well contrived rooms which suit their needs, without giving them any unnecessary luxuries, and charge them less for the new quarters than they paid for the old; if you shew them that you are disposed to give them all that can be fairly afforded for the rent, and at the same time intend to insist upon punctuality and good conduct, you not only have a hold upon their good will, but also upon their selfishness. They cannot serve themselves so well in any other way as by doing their duty towards the landlord in paying his rents punctually, and preserving his property, and it is therefore reasonable to conclude that they will make every effort to do this.

These tenants who pay by the week, it should be remembered, are in quite a different position from those who pay by the quarter. *They have no credit*, and must pay the cash down wherever they lodge, or remove at once. They cannot, therefore, practice the deception sometimes attempted by tenants who hire by the quarter, and keep moving from one house to another before their rent is due, without paying anywhere, or even oblige the landlord to give them a quarter's notice when they dont intend to pay at all. The poor who pay by the week have no opportunity to practice these tricks, were they disposed to do so; but I must do them the justice to say that, as far as my experience goes, they have rarely the disposition to attempt it.

Their first care is always for the rent, and there seems to be, especially among the Irish, a very honorable feeling about money matters.

I have never known a single attempt to shirk about rent from this class of tenants, although the class who pay $100 to $200 per annum are frequently making themselves troublesome in this way.

This remark brings me to the question of experiment, which of course must be always more satisfactory than any reasoning can be.

'Some gentlemen of this city' in order to see how far their views would be borne out by facts, invested in 1844 about $8000 in land, and a building, of brick, arranged for the accommodation of sixteen families; allowing to each family two rooms, a separate cellar, under lock and key, separate outhouses, and on each story a separate part of a verandah or piazza, on which to wash and dry clothes, &c. Each tenant was likewise provided with a copper boiler and one or more closets.

'The rent was fixed at the lowest rate at which a fair interest on the investment could be obtained, and was collected and paid over weekly by one of the tenants, with a memorandum of the names and amount.

'This tenant was also vested with a kind of supervision of the establishment so far as to see that no waste was committed, and to report to the landlord any misconduct, for which services he was allowed to occupy one apartment out of the sixteen free. The tenants who were taken as they offered, rejecting only those of known bad habits, were often persons out of employment and with very slender resources. They were however given to understand in the outset that regular payments would be insisted on, as well as orderly conduct; that it was intended to give cheap lodgings to those who could afford to pay, and to none others. One of the owners generally visited the house once a week, during the first six months, to receive the rent from the tenant who collected it, and to see how things looked; but during the last six months of the year 1845 the tenants were left pretty much to themselves, and had an opportunity to shirk about the rent, had they been disposed to do so.

On making up the accounts at the end of the year, it was found that the rents had been paid with remarkable regularity, and that only $4 remained due and unpaid out of $636 04,—and of this only $1 49 now remains unpaid. In the way of breakage and repairs it was found that no expense had been incurred, excepting for a few panes of glass in the cellar windows. Here was a result quite exceeding the most sanguine expectations of those who undertook the experiment. The tenants, taken at random, and seven-eighths of them Irish, had shown themselves honorable in their dealings, and decidedly careful of the landlord's interest. They had also been generally quiet and orderly.—During the year two families had been dismissed from the house; in both cases owing to drunkenness on the part of the wife. In this connection I may remark that by giving each tenant due accommodation *of his own*, (i. e., not shared with others,) one of the chief causes of quarrels among those who inhabit the same house, and of course one of the chief causes of waste and breakage, is removed.

The rate being fixed very low, and the rooms not all occupied during the whole of the year, only about 7 1-2 per cent., on the capital was received; but it can be easily shown that 8 or 10 per cent. may be obtained on a similar larger establishment in the lower part of the city, if built in the best manner, and on a cheap structure a higher rate, especially if the basements are leased for shops.

It is not pretended that so favorable a result is to be expected in all cases. Some loss of rent, and considerable wear and tear should of course be allowed for; but I think this experiment clearly shows that the principles on which it was based are not erroneous;—that these tenants improve in their conduct, as tenants, in proportion to the pains taken to give them their money's worth.

In connection with the general subject, the peculiar situation of Boston should be taken into view.

Surrounded as it is with water, and rapidly growing in population, the value of land near the central parts of the city, *where a considerable proportion of the poor must always remain*, is quite too high to allow of their being decently lodged in any but large buildings, put up expressly for the purpose, and so arranged as to give as much accommodation as possible over a given spot of ground; and to do this advantageously a considerable capital must be employed.

The subject has already attracted the attention of capitalists in England, and opposite Liverpool, on the Cheshire shore, a very large establishment is now building, intended to lodge about 330 families.

This establishment, which I visited last year, is excellent in some respects, but better suited to the old country than to ours, being very much crowded, and so arranged as to require a very strict supervision.

I need not enlarge upon the immense moral benefits which would flow from an extensive change in the lodgings of the poor. It is indeed the foundation of all other reforms among them; the first and most obvious means of rescuing their physical and spiritual natures from the early degeneration now so lamentably prevalent. These truths, though evident, might be dwelt upon through a volume without exhausting the subject. My wish is now merely to attract the attention of our capitalists and builders to the fact, that this all important reform is *within their reach*, and may be effected with little or no risk; and I feel assured that any one who will take the trouble to investigate the subject, will become satisfied that half a million so invested would be of more service to the industrious poor than can be rendered them by double the money in the form of charities.

P.

### RONGE'S PERSONAL APPEARANCE.

The French correspondent of the New York Observer, G. de F.. speaks favorably of Ronge, the German reformer, and says that he pursues with unwearied activity his ministry. He adds the following remarks respecting his personal appearance which is quite in favor of the distinguished reformer:

Ronge is a man of about forty years, of a small and spare form. His black hair and beard completely encase his face. He has thin lips, a black eye, and penetrating look. His physiognomy strongly resembles that of a Jew.—Does he, perhaps, belong by his ancestors to the Jewish race?

Ronge is somewhat reserved and taciturn.—He wears, on his journeys, a black over-coat: he receives without parade or ostentation the garlands and bouquets offered by his admirers. He does not seek applause; on the contrary, when he sees enthusiasm go too far, he tries to escape from the eager throng. He has nothing of the mountebank. Ronge is destitute of property, and it must be said to his praise that he does not seek at all to gain money. He is scrupulous to spend only what is necessary, though great sums have been placed at his disposal.—In the performance of public worship, Ronge speaks with sobriety and simplicity. He makes few gestures; he avoids inflated and impassioned language. He is brief, concise, speaking to the reason rather than to the imagination.

### TO RONGE.

BY J. G. WHITTIER.

Strike home, strong-hearted man!—Down to the root
Of old Oppression sink the Saxon steel.
*Thy* work is to hew down. In God's name then
Put nerve into thy task. Let other men
Plant, as they may, that better tree, whose fruit
The wounded bosom of the Church shall heal.
Be thou the Image-breaker. Let thy blows
Fall heavy as the Suabian's Iron Hand,
On Crown or Croiser, which shall interpose
Between thee and the weal of Father-land.
Leave creeds to closet-idlers. First of all,
Shake thou all German dream-land with the fall
Of that accursed tree, whose evil trunk
Was spared of old by Erfurt's stalwart monk.
Fight not with ghosts and shadows. Let us hear
The snap of chain-links. Let our gladdened ear
Catch the pale prisoner's welcome, as the light
Follows thy axe-stroke, through his cell of night.
Be faithful to both worlds; nor think to feed
Earth's starving millions with the husks of creed:
Servant of Him whose mission high and holy,
Was to be wronged, the sorrowing and the lowly,
Thrust not I in Eden promise from our sphere,
Distant and dim beyond the blue sky's span;
Like him of Patmos, see it, now and here,—
The New-Jerusalem comes down to man!
Be warned by Luther's error. Nor like him,
When the roused Teuton dashes from his limb
The rusted chain of ages, help to bind [mind.
His hands for whom thou claim'st the freedom of the

### OGDENSBURG.

Mr. Wm. Kenrick, of Newton, has recently published a pamphlet entitled 'Notes on Ogdensburg—Its Position—Its Rivers and Lakes and proposed Railroad.' His pamphlet is an interesting document. The following description of Ogdensburg will be read with interest.

'Ogdensburg is a village and port of entry, situated in the northeastern part of the township of Oswegatchie, St. Lawrence county, New York, at the confluence of the river Oswegatchie with the river St. Lawrence. The village is situated on an elevated and beautiful plane; is regularly and handsomely laid out and contains a custom-house, five churches, an academy, and a bank, various mills, &c., and about 3000 inhabitants on the easterly side of the Oswegatchie river. On the westerly side of this last named river, is a condensed population of about 600; here are the saw-mills, the grist-mills, two woollen factories, two flouring mills, &c.; the land here and on this side being low, thence gently rising to the westward and south from this river, and from the St. Lawrence. Here on this side, is the light house, situated on a low promontory, at the confluence of the two rivers. Here also, are the ruins of the old French stockade, or fort, built in 1753; and here are 200 runs of power, or equivalent to carry 200 grist-mills, but a portion of which is now taken up. Here also, and at this point, the Messrs. Ford have liberally given seven acres of the mansion property, with 200 feet on the Oswegatchie, for wharves, at which place vessels may come up and unload. This depot is near the mills, and towards the light-house.

The Oswegatchie has numerous tributary streams, which extend far into the St. Lawrence, Jefferson, Lewis and Herkimer counties. Four miles above Ogdensburg, it receives the waters of Black Lake, which is 24 miles long, and navigable for steamboats to Rossie, famous for its iron works and mines.

Opposite Ogdensburg, the river St. Lawrence is about a mile and a quarter wide to the village of Prescot, on the opposite or Canadian shore—this being also a port of entry; the St. Lawrence being, in this part, broad and deep, the waters quiet and still. The harbor of Ogdensburg is formed by the confluence of these two rivers.

* * * * *

Ogdensburg is at the head of river navigation of the great St. Lawrence river; it is about 120 miles from Montreal, the same distance from Plattsburg and from Oswego. It is the foot of all lake navigation of all the great lakes, to the Lake of the Woods. The enlargement of the Welland Canal is to be completed this summer, for the passage of vessels of 500 tons; and by this canal the communication between Ontario and Erie will be complete, and the Falls of Niagara overcome as an obstruction. It is stated that 7,000 laborers were in the employment of the British government last year, and that the expenses incurred by them last season, in canals, fortifications, &c., amounted to $2,000,000. A line of railroad has been commenced on the other, or Canadian side, which is to pass from Montreal, through Prescot and Kingston, to Toronto and Lake Huron. It has been begun already from Lake Huron to Toronto, a distance of 159 miles, and is to be begun from Montreal to Lachine, this spring, and the whole line through is to be commenced as soon as the Ogdensburg railroad is begun. This railroad on the Canadian side, will be tapped at Prescot, which is opposite Ogdensburg. This route, when completed, will be the nearest, most speedy, and cheapest, from New England to Ohio, Indiana, Illinois, Michigan, Iowa, Wisconsin and the Mississippi river, and Chicago may, by this route, be reached in four days—Chicago being 1500 miles distant from Boston, and usually requires ten days.

Canada West is a prairie, or without any hills or mountains. It extends down to 42 degrees south betwen the lakes, and the lands are equally as fertile as the lands of New York. Ogdensburg seems designed by nature as the great thoroughfare of nations, to all Canada West and the lakes. By this point only can you enter Canada West at all seasons. A steam-ferry boat crosses over to Prescot every half hour in summer, and in winter it is crossed on the ice by sleighs; while all other parts of the ice, for the middle of these lakes are never frozen, but being open seas continually.'

### A PLEASANT SURPRISE.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men whose office it was to instruct.

While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path, which they supposed to belong to a poor man who was at work in a field close by, and who had nearly finished his day's work.

The young student turned to the professor, saying: "Let us play the man a trick; we will hide his shoes, and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them."

'My dear friend,' answered the professor, 'we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar in each shoe, and then we will hide ourselves.'

The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on the coat he slipped one foot into one of the shoes; but feeling something hard he stooped down and found the dollar. Astonishment and wonder were seen on his countenance; he gazed upon the dollar, turned it around, and looked again and again;—then he looked around him on all sides, but could see no one. Now he put the money in his pocket and proceeded to put on the other shoe; but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven and uttered aloud a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

'Now,' said the professor, 'are you not much better pleased than if you had played your intended trick?'

'O, dearest Sir,' answered the youth, 'you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood—'it is better to give than to receive.'

We should never approach the poor but with the wish to do them good.

### STRASBURG CATHEDRAL.

The European correspondent of the Newark Advertiser in one of his recent interesting letters, written at Strasburg, gives the following description of the celebrated Cathedral:—

'But to the ordinary visitor of Strasburg the Cathedral offers the greatest attraction, as it is one of the most wonderful efforts of art in the world; not only from its immense size, but the greatness of its design and the perfection of its execution. Its steeple has never been surpassed in height or beauty. Towering up 474 feet above the pavement, it almost equals the Great Pyramid of Egypt, the exact height of which seems to be unsettled, and the Church of St. Peters at Rome 500 feet from the pavement to the summit of the cross; and far surpasses St. Paul's Cathedral in London which rises only 366 feet. How diminutive are the dimensions of similar works of man in our own country, where the newly erected spire of Trinity Church in New York—283 feet high only—is the proudest of his creations in this department. Notwithstanding the unparalleled elevation of the steeple at Strasburg, it is not massive. The stonework is so completely open, and the pillars which support it are so wide apart, and cut so thin, as to resemble bars of iron or wood, so that one feels on ascending its 635 steps as if standing on a grating, and that on the least slip of the foot the body would drop through the open network, and be dashed to fragments on the pavement below.

The designer of this admirable *chef d œvre* was Erwin of Steinbach, whose plans are still preserved. He died in 1318, and the work was continued by his son and daughter, but it was not till 1437 that the tower was completed—four hundred and twenty four years from the commencement of the church by John Hultz of Cologne. The original plan proposed that both towers should be carried to the same height.—To the quality of the stone is attributed in a great degree the elaborateness of the tracery, and the sharpness of the angles and ornaments without which the designs of the architect could not have been accomplished. The body of the church was built before the spire, dating from 1015 as its commencement, and was completed in 1275. The choir is supposed to be still more ancient, and is attributed to the era of Charlemagne. The church is not less beautiful than the spire. The enormous mass of the west end is enveloped in web or screen composed of detached arches and pillars, so true and sharp as to resemble a veil of the finest cast iron, or woven stone; and contains a circular window forty-eight feet in diameter. It rises to the incredible elevation of 230 feet, which is said to be higher than the *towers* of York Minister, and rivals the loftiest work of man in our Union, except the spire of Trinity Church alone.'

### SIMPLE CURE FOR STAMMERING.

Mr. Wakley, at an inquest he held yesterday, stated that a few days back the summoning officer told him it would be useless to call one witness, a lad, because he stuttered so excessively that he could barely articulate the shortest sentence in half an hour. Mr. Wakley, however, had him called and telling him that, as shot could not be discharged from a gun without the powder or air, so words could not come from the mouth unless the lungs had their powder, viz. air. He told the lad to inhale air, or draw in his breath strongly. 'Can you talk now?' The boy to the surprise of the jury, answered immediately and glibly, 'Yes, I can, sir, very well.' The coroner added, that inhalation or self-inflation of the lungs with air, was a sure remedy for stammering, and though it had been discovered long ago, the faculty had not, until lately, and even then only a few of them, caused it to be practised as a remedy for defective articulation. [English paper.

GOOD FEELINGS. We knew a blunt old fellow in the State of Maine who sometimes hit the nail on the head more pat than the philosophers. He once heard a man much praised for his "*good feelings.*" Everybody joined and said the man was possessed of excellent feelings.

"What has he done?" asked our old genius.

"Oh! in everything he is a man of fine, benevolent feelings," was the reply.

"What has he done?" cried the old fellow again.

By this time the company thought it necessary to show some of their favorite's *doings*, They began to cast about in their minds, but the old man still shouted, "What has he *done?*" They owned that they could not name any thing in particular.

"Yes," answered the cynic, "you say that the man has good feelings—fine feelings—benevolent feelings. Now, gentlemen let me tell you that there are people in this world who get a good name simply on account of their feelings. You can't tell one generous action that they ever performed in their lives, but they can look and talk most benevolently. I know a man in this town that you would all call a surly, rough, and unamiable man, and yet he has done more *acts* of kindness in this country than all of you put together. You may judge people's actions by their feelings, but I judge people's feelings by their actions.


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